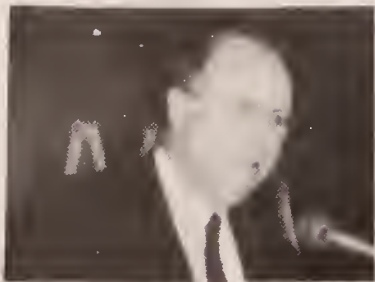


FALL/WINTER 1985

PRESBYTERIAN COMMUNIQUE

p. 2

PRESBYTERIANS UNITED FOR BIBLICAL CONCERNS



Chairman of GAC's Mission Design Committee, Josiah Beeman, answering one of many questions about Mission Design.

The General Assembly Council became a maternity hospital for the new "Mission Design," October 9-12, in Kansas City, Missouri. I was glad I had opportunity to witness this historic and momentous event as the GAC came together to review the first draft hammered out in the last four months by the Committee on Mission Design.

The meeting in Kansas City was electric with discussion, debate, emotion, conflict and celebration.

By now many of you have read press releases from the Communications Unit of the Support Agency isolating some of

Mission Design Given Birth

by Matthew J. Welde

the items or the Mission Design itself which are significant. The first draft is being distributed to all pastors, presbyteries and synods.

We have until January 10, 1986 to respond with suggestions, criticisms or comments. The design is not set in concrete. The GAC is eager to have your input. It is important for each of you to solicit comments from your parish leaders and rank and file membership so that refinements can be made by the Mission Design Committee in January and report its final document to the March meeting of the General Assembly Council. From there it goes to the General Assembly meeting in June.

Few substantive changes were made in the document by the General Assembly Council which supported almost entirely what the committee brought to them.

The new design calls for ten functional units which will be readily discernible by their titles. The functional units will sup-

plant the present boards, agencies and councils of the present structure. Persons with expertise in these areas—including evangelism, church development, global mission, Christian education, and womens' ministries, will be dispatched to presbyteries and congregations to service and resource them. I predict easy acceptance for the functional units as a concept, but there will undoubtedly be many refinements and changes before General Assembly approval.

A more radical departure of Presbyterian governance is Section VI-Regional Units. Perhaps the most heated debate at the GAC focused on the necessity of regional units.

The General Assembly Council referred this section back to the Mission Design Committee asking that it be tested with presbyteries and synods in consultation across the church. A second part of that consultation process is to discuss the effectiveness and vitality of both presbyteries and synods. This will probably have the effect of delaying a decision on regional units until the 1987 Assembly. The GAC is still debating whether or not to send the regional units concept out for a referendum of the presbyteries from the 198th (1986) Assembly.

Your view of regional units *vis a vis* regional synods is very important. With the exception of Chapter VI (regional units) the first draft document of Mission Design was endorsed by the General Assembly Council in Kansas City.

Some major concerns may be summarized as follows:

1. Is the time line as outlined by GAC adequate for feedback from congregations, presbyteries and synods?

Ripe for Reformation

by Dr. David Watermulder

A new mood is spreading across America. Once more people are asking questions about the Christian faith. . . .

Once again people are returning to religion, but the way they express it takes many forms. In their desire for something to believe in, however, they have often decided to jump to the extremes rather than to focus on the solid center.

On the one hand, for some people religion has become *experiential*—based totally on personal, private experience. It no longer finds its authenticity in a body of objective facts or truths, but concentrates on subjective feelings

about almost anything. The criterion for truth becomes whether or not they happen to want to believe it or not.

Instead of the classic declaration of the catechism that "Man's chief end is to glorify God and to enjoy him forever," the catechism of this new experiential religion is, "Man's chief end is to glorify self and make sure that religion does so also." Instead of accepting the truth that we are created in the image of God, we create our gods in our own image and limit the Almighty to what we have experienced of him.

Continued on Page 10

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Presbyterian Communique
Fall/Winter 1985

Communique Comments... On the 197th General Assembly

It may well be said that this was a lackluster Assembly compared with the thrilling reunion in Atlanta or the exotic experience of diversity in the meeting in Phoenix. Each Assembly has its own particular ethos.

The observation of the *New York Times* (June 13, 1985) is probably right in stating "the generally liberal agenda was passed in the face of a growing conservative tide within the church." The presence of caucus groups like CFP, PUBC, Presbyterians Pro-Life were certainly felt by Commissioners. Further, there can be no doubt that some votes were strongly influenced by the growing evangelical tide.

There were hopeful signs that we must celebrate.

Hope is embodied in the Life and Mission Statement, envisioning the world and our ministry as we step into the future.

There was hope in the Assembly's adoption of a denominational symbol and seal, powerfully blending many of our traditional signs of hope. Spontaneous applause broke out when the Commissioners saw the symbol portrayed on the TV monitor for the first time. I sensed Presbyterian pride not unlike the warm cozy feeling one has when Old Glory is unfurled in a time of national triumph or tragedy.

I sensed hope, also, in the report on evangelism. It is not all that we might wish for as evangelicals, but it is a vigorous Biblical sign that the church wants to get going again in evangelism and church growth. We may take a long time in getting it with years of preparation and planning, but when we start doing the hands-on work of evangelism, we may begin to reverse the downward spiral of membership.

And there was hope in the anger and assertiveness of blacks and other racial

ethnics who originally discountenanced the Life and Mission Statement. I felt the vigorous interchange of informal discussions and committee hearings was healthy for the church. It helped to sensitize many of us to the pain and hurt of ethnic/racial persons.

Certainly there was hope in the inspiring and challenging words of Sam Moffett and other breakfast speakers.

The Moderator, Stated Clerk and others are right that there is too much paper work. Attempts to reduce the size of reports and to limit the number of study papers to come before the church in any one year was narrowly defeated. That vote, I think, was a mistake.

In a lighter vein, Moderator Bill Wilson raised the thick ringed binder over his head containing the five volumes of reports to the General Assembly. Pumping the volume up and down over his head, he said, "Some people like to pump iron, but Presbyterians like to pump paper." He challenged the Commissioners to reduce the reports by some 20% as the Stated Clerk had urged earlier. Some mechanism has to be built into the system by the General Assembly at the recommendation of the General Assembly Council to reduce the volume and number of reports. We cover far too many important subjects in a once-over-lightly-fashion. There are times at the Assembly when Commissioners cannot even find their place let alone vote intelligently on the material at hand. Subsequent to Assembly the Program Committee of General Assembly recommended that reports of Boards and Agencies not exceed 5000 words and have a one page abstract.

We continue to spend exorbitant amounts of money to hold annual Assemblies in plush hotels and convention centers. How can we continue to justify the opulence in a world of diminishing

resources and destitution? Have we exhausted the possibility of meeting on a large college campus (such as Urbana) and staying in dormitories instead of luxurious hotels? Can we not confine the business of the Assembly within a week's duration? Should we examine more closely biennial rather than annual Assemblies?

I observed an interesting psychological phenomenon in the committees. Commissioners come with private agendas and widely disparate understandings of ecclesiology and theology. The Assembly process for a variety of reasons produces homogeneity early on. Witness, for example, how many committees brought in reports where the vote even on certain controversial questions was unanimous or nearly so. Either the Commissioners do not really represent grassroots Presbyterianism, or individual identity and conviction blended into group identity. We continue to make a valiant effort at honest and true representative governance. But the heavy hand of professional staff and leadership continues to dominate the direction of the church.

This Assembly was not much different in this regard from a dozen others which I have witnessed. Perhaps what I am saying is that with all the hopeful and encouraging signs, I continue to feel violated by the process which does not permit too wide a "margin of error" from the official party line on major issues. Commissioners all too frequently feel intimidated by the general ambience of the Assembly—its size, its voluminous reports, its political mechanisms, its ecclesiastical V.I.P.'s, and its efficient and carefully regulated agenda.

Early on in the Assembly moderator Bill Wilson asked Commissioners to test their decisions and actions with one probing question: "Does this witness to the Gospel, the person, the death and resurrection of Jesus Christ?"

On balance, the 197th provides both challenge and hope: *challenge* to call the church continually to its rich Reformed and evangelical heritage and *hope* to make the reunited church submissive in every way to the Lordship of Jesus Christ and the power of the Holy Spirit.

MJW

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The Charge to the Ordinand.

New York Presbytery, First Presbyterian Church, Brooklyn.
December 15, 1985.

SUH KYUNG-SUK (), it is my great privilege to give this charge to you as you come before presbytery for ordination to the gospel ministry of Jesus Christ.

I charge you to be a credit to your family heritage. And I charge you to honor your national heritage. But above all, I charge you to be, by the power of the Holy Spirit, a faithful follower of your Saviour Jesus Christ, and to serve Him all your life.

First, be a credit to your family. My family has known your family for almost a hundred years. My father is sometimes called one of the pioneers of Korean church history. But before my father had even reached Korea your family was already pioneering there for Jesus Christ. Without the support of your great-great-uncle, Suh Sang-Yoon (), and your great-grandfather, Suh Kyung-Jo (), neither the first Mr. Underwood (Won), nor my father, S.A. Moffett (Ma-p'o Sam-yul moksa) could have laid their foundations for the rise of the Korean church.

Your great-grandfather, Suh Moksa, was a leader, not a paid assistant. Here is an article written by Dr. Underwood 99 years ago in 1896. He tells of visiting your great-grandfather who was the leader of the first Protestant community in all Korea. Mr. Suh, he wrote, "was a man who positively refused to accept a salary from [the missionary], either as a teacher or Christian worker, for fear the people would think he was a Christian for what he was getting." Later he entered the first graduating class of the Pyengyang seminary, and in 1907 at the first meeting of the first presbytery of the Presbyterian church in Korea he was ordained as one of the first group of ministers in the Korean church. As moderator of that presbytery, my father laid his hands in ordination on your greatgrandfather's head, and I am glad today to have a share in your ordination. I charge you to be a credit to your family heritage.

And I charge you to honor your national heritage. Your grandfather, Philip Suh was my friend. He was always a living reminder to me that the days of Christian beginnings in Korea were Korean beginnings, not just foreign missionary beginnings. Your grandfather was the first Korean Protestant to receive infant baptism as a boy in Korea. He was not converted by foreigners. His Christianity was all Korean. He went to an all-Korean school which was started by the church in that village, Sorai. But because it was a Christian Korean school, it was both all-Korean, yet somehow different. It accepted both boys and girls. It was the first coeducational school in Korea, which was shocking in Yi dynasty Korea. Because Sorai was a Christian village, it was beginning to change Korea. Those Christians changed Korea because they loved Korea, and they changed it without losing their Koreanness. Your grandfather, Philip Suh, became known all through the land as an educator, a Korean educator. I charge you to honor your Korean heritage.

Charge to the ordinand (3)

But finally, the most important charge comes not from me, nor from your family or nation, but from the Word of God, from Jesus Christ.

~~I charge you~~

As Jesus charged his disciples, he charges you: "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Mk. 8:34).

Suh Kyung-Suk, you no longer belong to yourself, you are no longer your own. You belong to Jesus Christ, from now on and forever. Follow Him, and God bless you.

Brooklyn
New York Presbyterian
Dec. 15, 1965

CHARGE TO THE ORDINAND. SUH KYUNG-SOK

권면 ①

안수 받는 이에게 권면

오늘 예수 그리스도의 복음은 전하는 목사로 안수 받는
서목사님에게, 권면의 말씀은 드리게
된것을, 큰 영광으로 생각 합니다.

서목사님은 가정의 전통을 잘 이어 나가라고 권면 드립니다.
서목사님은 민족의 전통을 빛내라고 권면 드립니다.
그러나 무엇보다, 성령의 인도하심을 따라, 서목사님의
추송되시는 예수 그리스도의 충성된 종으로서, 평생 그를
~~고~~ 섬기시라고 권면 드립니다.

첫째, 서목사님의 가문의 전통을 잘 계승해 나가시기
바랍니다. 저의 가정은 서목사님의 가정은 조 백년 동안
동안 ~~동안~~ 살아 왔습니다.

이런 이들은 저의 부친이 한국 기독교 역사의
초대 개척자들이 강사라고 말 합니다. 그러나,
저의 부친이 한국에 아립 도착 하기도 전에, 서목사님의
선조들은 벌써 그리스도의 복음은 전파 리를 있었습니다.

서목사님의 증백조부 ^{장로} 되시는 서상을 ^서하
증조부 되시는 서경조 ^{목사님}의 협조가 없었으면,
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없었을 것입니다.

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증조부를 만나고 나서 이렇게 썼습니다. " ~~당신~~ ~~의~~ ~~이~~ ~~는~~ ~~선~~ ~~교~~ ~~사~~ ~~로~~ ~~부~~ ~~터~~

교사로서 기독교 사립가르든, ~~부수~~ ~~를~~ ~~받~~ ~~기~~ ~~를~~ ~~일~~ ~~체~~ ~~거~~ ~~를~~ ~~했~~ ~~던~~ ~~사~~ ~~람~~ ~~이~~ ~~고~~ ~~서~~ ~~는~~

그 이유는 혹 사람들이 저가 그 수입을 위해서 기독교인이 되었다고

생각할 것을 우려했기 때문입니다." 후에 그는 평양신학교의 제 1대

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머리에 손을 ^안 ~~들~~ ~~고~~ ~~안~~ ~~수~~ ~~를~~ ~~하~~ ~~셨~~ ~~는~~ ~~데~~ ~~오늘~~ ~~저~~ ~~가~~ ~~당~~ ~~신~~ ~~의~~ ~~안~~ ~~수~~ ~~식~~ ~~에~~

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But the highest class
not from family,
not from nation, it
comes from the Word of God. Jesus
said, "If anyone would follow me,
let him deny himself, and take up his cross,
and follow me."
So please - You are
no longer your own, from now on
You belong to Jesus Christ.
In the name of the Father,
the Son, & the Holy Spirit.
Amen

~~서목사님~~
서목사님에게 속하는 사람 아니요, 예수 그리스도에게 속하는 사람입니다.

매우 놀라운 일이었습니다.

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서목사님 ^의 가정에서 오는 것 ~~않고~~ 아니요, ~~서목사님~~ 민족에서
오는 것 ~~이~~도 아니요, 하나님의 말씀에서 오는 것 입니다.
우리 주 ~~이~~ 예수 ~~가~~ 그리스도가 제자들에게 권면 하신 대로,
~~저~~ ~~서목사~~ 예수께서는 ~~저~~ 당신에게 말씀을 드리는 것입니다.
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So Pastor - You are
no longer your own, from now on
You belong to Jesus Christ
In the name of the Father,
the Son, & the Holy Spirit.
Amen

~~서목사님~~
서목사님에게 속하는 사람 아니요, 예스
그리스도에게 속하는 사람입니다.

부르클린 한인교회
서경석목사 안수 및 취임예배

SERVICE FOR THE WORSHIP OF GOD AND ORDINATION AND
INSTALLATION TO THE MINISTRY OF THE WORD
FOR
KYUNG SUK SOH



DECEMBER 15 (SUNDAY) 4:00 P.M. 1985

THE KOREAN CHURCH OF BROOKLYN

124 Henry Street

Brooklyn Heights, New York

담임목사 안 종 식

교회 (718) 428-9682 / 423-3334

목사관 (718) 237-2581

PRELUDE

PROCESSION* Hymn No. 13

CALL TO WORSHIP* Rev. Choong Sik Ahn

Leader

We have gathered to rejoice in our oneness in Jesus Christ! Each of us experiences faith and life in a unique way.

People

Yet we have one God, one faith, and one baptism, and one Spirit who unites us all.

Leader

Let us lift our hearts as one, in songs of praise, in prayer, and in listening for God's word.

All

Even when we leave this place, let us be joined in common concern for humanity, like that shown by Jesus Christ. AMEN.

HYMN* No. 245

PRAYER OF CONFESSION* (Unison)

Rev. Dr. Sung Koog Hahm

Eternal God, you make all things new and forgive old wrongs we can't forget. We confess we have spent time without loving, days without sharing, and years without purpose, and the calendar condemns us. Daily we have done wrong and failed to do what you demand. Forgive the past, do not let evil cripple or shame us. Lead us into the future, free from sin, free to love, and ready to work for your Son, our Saviour, Jesus Christ. Amen.

ASSURANCE OF PARDON*

Leader

Sisters and Brothers
Believe the Good News of the Gospel.

People

In Jesus Christ, we are forgiven.

APOSTLE'S CREED*

* Congregation Stands.

전 주

입 장* 찬송 제 13 장

예배의 부름* 안중식 목사

사회자

우리는 주 예수 그리스도 안에서 하나됨을 기쁜 마음으로 확인하기 위해 모였습니다. 우리들은 각자 나름대로의 신앙과 생활을 가지고 있습니다.

회 중

그러나 우리는 하나님도 한분이시여, 믿음도 하나인 세례도 하나이고 성령도 한분이시어서 우리를 하나되게 하심을 믿습니다.

사회자

우리가 주님을 찬양하는 노래를 부르고, 기도하고 하나님의 말씀을 들을 때에 우리의 마음을 하나되게 하여 주시옵소서.

다함께

우리가 예배를 마치고 떠날 때에도 예수 그리스도께서 보여주신 바와 같이 이웃에 대한 관심을 함께 나누게 하여 주옵소서. 아멘

찬 송* 제 245 장

죄의 고백(다함께)* 함성국 박사

영원하신 하나님, 당신은 모든 것을 새롭게 하시어 우리의 과거의 모든 잘못을 용서해 주심을 믿습니다. 우리는 이제까지 이웃을 사랑하지 못하였고, 함께 나누는 생활을 하지 않았으며 의미없이 이 세상을 살아온 것을 고백합니다. 날마다 우리는 죄를 짓고 주님께 서 원하시는 일을 하지 못하였습니다. 우리의 지난 날을 용서하시고 다시금 악에게 사로 잡히지 않게 하여 주옵소서. 저희를 죄에서 구해주시사 저희가 남을 사랑하고 당신의 아들 우리 주 예수 그리스도를 위해 일할 수 있게 하여 주옵소서. 아멘

사죄의 선언*

사회자

형제자매들이여,
이 복음의 기쁜 소식을 믿으십시오.

회 중

그리스도의 은혜로 우리가 용서받은 것을 믿습니다.

사도신경*

* 회중이 일어나 있는 시간

LAYING ON OF HANDS

PRAYER

Moderator

Almighty God: In every age you have chosen servants to speak your word and lead your people.

People

We thank you for this person whom you have called to serve you.

Moderator

Give him special gifts to do his special work.

People

And fill him with Holy Spirit.

All

So he may have the same mind that was in Christ Jesus. And be a faithful disciple as long as he shall live.

CANDIDATE'S PRAYER

God Almighty, you have chosen me. Now give me strength, wisdom and love to work for the Lord Jesus Christ.

UNISON PRAYER OF THE PEOPLE

God of grace, who called us to a common ministry as ambassadors of Christ, trusting us with the message of reconciliation: give us courage and discipline to follow where your servants rightly lead us; that together we may declare your wonderful deeds and show your love to the world; through Jesus Christ the Lord of all. Amen.

MODERATOR'S DECLARATION

Rev. Kyung Suk Soh you are now ordained a minister of the Word in the church of Jesus Christ, and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God Almighty through him. Amen.

WELCOME TO THE MINISTRY

CHARGE TO THE ORDINAND

Rev. Dr. Samuel Moffett

CHARGE TO THE CONGREGATION

Rev. Dr. Sang Hyun Lee

안수식

기 도

노회장

전능하신 하나님 주님은 주의 말씀을 전하고 주의 백성들을 인도하기 위해 항상 종들을 택해 오셨습니다.

회 중

주님을 섬기도록 서경석 목사님을 부르신 것을 하나님께 감사드립니다.

노회장

서경석 목사가 자신의 사명을 잘 감당할 수 있도록 특별한 능력을 허락하여 주옵소서.

회 중

그리고 그분을 성령으로 충만케 하옵소서.

다함께

서경석 목사님이 예수 그리스도의 마음을 간직하게 하여 주옵시며 그분께서 생이 다하는 그날까지 주님의 충성스런 제자가 되게 하여 주옵소서.

독사후보의 기도

전능하신 하나님, 이제 주님께서 저를 택해 주셨으니 제게 강건함과 지혜와 사랑을 허락하시어 주 예수 그리스도를 위하여 일하게 하여 주옵소서.

공동기도(다함께)

은혜가 충만하신 하나님, 주님께서서 저희를, 그리스도의 대리인으로 부르셔서, 화해의 멧세지를 맡겨 주셨습니다. 이제 저희에게, 용기와 단련을 주시어서, 당신의 종들이, 저희를 바르게 인도하는, 그길을 따르게 하여 주옵소서. 그리하여 우리의 주가 되시는, 예수 그리스도를 통하여, 저희가 당신의 놀라운 역사를, 증거하게 하옵시고, 이 세상에 당신의 사랑을, 전할 수 있게 하여 주옵소서. 아멘.

노회장의 선언

서경석 목사님 당신은 지금 주님의 몸된 교회의 목회자로 임명이 되었습니다. 당신이 무엇을 하든지 예수 그리스도의 이름으로 하고 하나님께 감사를 드리면서 이행해 주시기 바랍니다. 아멘.

약수례

취임목사에 대한 권면

마삼락 박사

교인들에 대한 권면

이상현 박사

CONGRATULATORY SONG Prof. Ki Hwa Jin	축 가	진기화 교수
CONGRATULATORY WORDS Rev. Kwan Suk Kim	축 사	김관석 목사
MESSAGE FROM HOME CHURCH Elder, Han John Lee	메세지 전달	이한준 장로
ANNOUNCEMENT Elder Tae Hwan Cho	광 고	조태환 장로
HYMN No. 355	찬 송	제 355 장
BENEDICTION Rev. Kyung Suk Soh	축 도	서경석 목사
RECESS	폐 회	

**PARTICIPANTS IN THE SERVICE
of
ORDINATION AND INSTALLATION**

Rev. Choong Sik Ahn	Pastor of the Korean Church of Brooklyn
Elder Tae Whan Cho	Elder of the Korean Church of Brooklyn
Elder Sharon Davison	Moderator of the New York City Presbytery
Rev. Dr. Sung Koog Hahn	Executive Secretary for East Asia, Southeast and Pacific, the General Board of Global Ministries, UMC
Rev. Leland Gartrell	Pastor of the First Presbyterian Church of Brooklyn
Prof. Ki Hwa Jin	Professor of the New York United Theological Seminary
Rev. Kwan Suk Kim	President of the Christian Broadcasting System in Korea
Elder Ted Kim	Secretary/Treasurer of New York Area's Thursday Prayer Group
Rev. Dr. Sang Hyun Lee	Professor of the Princeton Theological Seminary
Elder Han John Lee	Elder of the Korean United Church of Philadelphia
Rev. Dr. Samuel Moffett	Professor of the Princeton Theological Seminary
Rev. Dr. Jung Sun Noh	Pastor of the Korean Glory Church
Rev. Dr. Syngman Rhee	Liason for East Asia, Southeast and Pacific for the Program Agency of the PC (USA)
Rev. Dr. Myung Gul Sohn	Executive Secretary of Ethnic and Language Ministry, the General Board of Global Ministries, UMC
Elder Hyung Nam Yoon	Clerk of Session of the Korean Church of Brooklyn

**ADMINISTRATIVE COMMISSION
for
THE ORDINATION AND INSTALLATION OF KYUNG SUK SOH**

Rev. Dr. Jung Sun Noh
Rev. Dr. William H. Gray, Jr.
Elder Alice C. Hudson
Elder Choon Whe Koo
Elder Won Kyu Lee

MEDICAL WORK IN KOREA.

H. N. ALIEN, M. D.

*"The Foreign Missionary"
Vol. XLIV - No. 2 July, 1885*

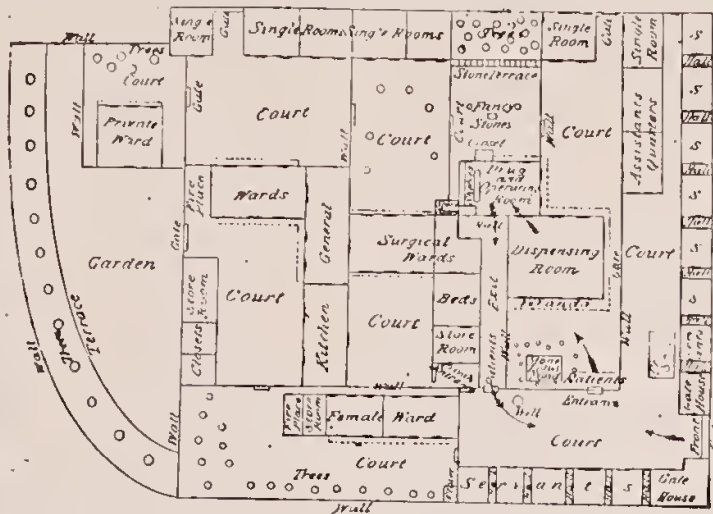
THE accompanying diagram gives a fair idea of the Korean Government Hospital, under the care of the Presbyterian Mission. The hospital was fitted up by the King in answer to a proposal kindly presented by Lieutenant George C. Foulk, of the United States Navy, at present United States Charge d'Affairs to Korea. Mr. Foulk has taken a lively interest in the matter, and its prompt accomplishment is due largely to his desire to see the Government take this first independent step in advance. It has not been without opposition, however, that the scheme was accomplished. Some of the most influential foreign officials here regarded it alone in the light of a proselyting institution, and tried to defeat it by such reports as that "no person would be treated unless promising to believe in Christ." This, with the untimely arrival of a number of missionaries of sister denominations just as the hospital was to be opened, made the prospects look very doubtful indeed. But, at our request, Korean officials were appointed to superintend the institution. The Government was asked to name it, and our connection with it is distinctly understood to be simply in furnishing the medical superintendence.

This may seem rather tame to many at home ; yet when you consider the fact that for four hundred years a kind of dispensary has been in

Sept. 5, 1885

existence here, which has in various ways accumulated offices, so that to-day there are one thousand persons removed from office by its abolishment, to give place in this first modern institution, it may be considered quite a triumph. It of course met with much opposition from the army of persons who held office in connection with the former institution. But the King was earnest in desiring a modern hospital, and it had to be fitted up.

The present hospital is called the Hay Min So, or "House of Civilized Virtue." The building was formerly the home of Hong Yong Sik, who was murdered during the recent troubles. When we took the place only the shell remained after the very complete looting it had undergone.



ROYAL HOSPITAL OF KOKEA.

One room was covered with gore, supposed to be human blood. The cost of fitting up has been between \$600 and \$1,000, which has all been paid by the Government. There is an annual appropriation of \$300 for drugs, and the running expenses are borne by the Government, the medicine and services being free to all who cannot pay. There is room for about forty beds, and more can be added.

In the proposal a clause was inserted, stating that the physicians in charge would receive their salaries from a benevolent society in America which supports similar institutions in China. This was unnecessary, as I receive more than a salary from attending the legations. It was inserted that they might know just whom we were. Aside from this, the King knows that I am a missionary, and, in the face of this, both King and Queen have employed me to treat them for various troubles, and the King has several times urged me not to hesitate in asking for what I want.

We do not, as missionaries, intend to do any aggressive work until we have mastered the language, by which time, we hope, the medical work will have so assured the people of our real interest in their well-being that the present opposition will have passed away.

There are a number of Corean officials, among whom we have good reason for numbering the King himself, who would like to see missionary work being successfully carried on in the country, and, in view of the present uncertain state of affairs, we are led to hope that the next social trouble may remove the opposition and place the party in power which is favorable to our work. Already one man has applied to have his brother taught English and Christianity by our missionary, Mr. Underwood, and in the absence of any religion it seems that Christianity, once started, must make rapid progress.



PRINCETON
THEOLOGICAL
SEMINARY

Princeton, New Jersey
September 5, 1985

Dr. Horace G. Underwood
Yonsei University
Seoul, Korea

Dear Horace:

I am really delighted to be able to report to you that we have found what you and Dr. Phil Hong and the medical alumni of the university are looking for. Both Sam and I have been racking our brains and searching our files over this - and yesterday we went into New York to go through the Allen papers in the rare documents section of the New York public library. There were fascinating accounts of the events leading up to the establishment of the hospital among his papers there, but no floor plan of it.

I have said to Sam several times, though, in the past week or two that I knew I had seen such a detailed plan. He was beginning to doubt me and I was beginning to doubt my own memory. But, fortunately, just this morning, I was able to prove to him that I had, in fact, seen it. During the past four years I have been making a comprehensive chronological collection of articles and letters on Korea which were published in early journals I found in our own Speer library. Sure enough, when I went through the 1885 section of my own collection, there it was! It is from an article written by Horace Allen called MEDICAL WORK IN KOREA and submitted to a journal called "The Foreign Missionary", Vol. XLIV - No. 2, July, 1885; pp. 74, 75 and 76.

I think you may be incorrect, however, in calling that first hospital the Kwang-hye-won. Just tonight we checked George Paik's history and it does refer to it by that name and gives the Chinese characters to support it. But the footnote in his book refers to the article by Allen above, which clearly says the name was "Hay Min So" - House of Civilized Virtue. In the papers we went through yesterday in New York, it was also clearly stated by Dr. Allen that the name the king gave it was "Hay Min So". I'm not sure where "Kwang-hye-won" came from. You can check that out - and I'll do some more checking, also. * (See P.S.)

We are so pleased and very grateful to President Ahn Se-Hee for sending us the beautiful scroll-mounted copy of Dr. Heron's map of Seoul which we gave to Yonsei when we left. It is like giving away your cake and having it, too - if that's not an unforgiveable paraphrase. Of course, as you know, the asterisk on that map marks the location of the house formerly belonging to Hong Yong-Sik which was given by the king to Dr. Allen to be used as the first hospital.

We are very much hoping that we can get both Horace and Nancy and John and Jean down to Princeton while they are not too far away. We could hardly believe it when you said that John and Jean are the only missionaries left in Kwangju! Will the Dietricks and any others be

Samuel Hugh Moffett, Henry W. Luce Professor of Ecumenics and Mission, 609-683-1268

31 Alexander Street, Princeton, NJ 08540

Sept. 5, 1985

returning after furlough? There are some women in the Nassau Presbyterian Church here in Princeton who would dearly love to have Nancy come for a furlough visit. I hope it can be arranged. She writes wonderful letters and they (and we all) appreciate them so much! I hope her leg has nicely healed and was not painful or limiting during their travels home.

Of course we are wondering what will result from the Mission Design Committee's work. A number of us have flown, driven and walked to various meetings over the past two years trying to put something together which would influence their thinking. Sam and Tommy Brown have worked very hard at this and the two of them presented the document to the Design Committee at its hearings at the time of General Assembly last June. But in recent releases from that committee on its progress reports, we can see no evidence so far that they have paid much attention to people with global missionary experience in our church. Oh, well, the thing is not finalized yet, either. Keep working and praying. One problem now is that everything the church does is defined as "mission".

We sure would love to get back to the beach one of these summers - and who knows, maybe we can. But it probably won't be next summer, either, as we both have to teach Summer School here the last two weeks of July and first week of August. And then before the end of August we expect to move out of this seminary house and into one we bought last April from Mrs. Homrighausen, widow of a former dean of the seminary. We have rented it until we need it, ourselves.

We have heard from Gil and Peggy Brown in Washington D.C. of Ben Weems' illness. I understand he is with his brother, Bill, in the Washington area and will be undergoing medical treatment. He and the whole family are surely in our prayers.

Dr. Park Chang-Wan, president of the seminary, very graciously invited both Sam and me to come back for the 85th Founders Day activities next May and asked Sam to be the speaker. He considered it a great honor to be invited and we would both dearly love to come. But May is just impossible this next Spring. It is just at the time our seminary school year is closing, with final lectures and then exams and grading papers and all sorts of commitments in connection with Alumni Day and Commencement activities. In addition, Sam is going to retire from Princeton after this year and it will be even more important that he be on hand for various occasions.

Well, I could go on endlessly talking to you and to Dorothy. There are ever so many things to catch up on. Is there any chance you two will be coming this way for a visit any time soon? We'll save a room for you!

You may know that my nephew, Dave Hackett, and his wife, Sandy, have been appointed co-pastors of Discipleship - or something like that - at the Kirk of the Hills church in Tulsa where Bill and Esther are members. They have written us glowing reports of the warm welcome they have received from people in the church and are very happy

there. Their first child was born just last week, a little girl named "Katelyn". (The emphasis is on the first syllable, "Kate")

Please give Mrs. George Paik our warm love when you see her. We had such wonderful visits with her when she came for the granting of the Distinguished Alumnus Award of the seminary to Dr. Paik and to Dr. Han Kyung-Chik, Dr. Kim Chae-Joon, of the R.O.K. and Dr. Park Hyong-Nong, of the Hap-Dong group. It meant ever so much to the seminary that she made the great effort to come all the way from Korea for that important occasion. The seminary did great honor to itself in honoring Dr. Paik and the others. Dr. Han was here, also.

We were on the same plane with Mrs. Paik from New York to Indianapolis a few days later, to our delight. We were on our way to the General Assembly and during those few days she and her son, Chuck, and his wife and family invited us to dinner in their lovely home. We saw a video tape of Dr. Paik's state funeral. We know how much she misses him and how much Yonsei does and the whole country does!

I seem to be like Paul in some of his letters to his churches where he says, "Finally, brethren" several times, as though he planned to sign off and then goes on for several more chapters. Oh, well....

Loving greetings from us both to you and Dorothy,

Eileen

P.S. (from Sam).

We had about given up on finding a floor plan, but as usual Eileen came through! As for the name, I have an impression, but may be wrong, that Allen was thinking of the old Korean dispensary (400 years old) when he called the new hospital, (the Royal Hospital) "Hei Min So," and that George Paik gave the correct name in his books, but politely did not publicly correct Allen in citing Allen's article in the footnotes. Another possible explanation is that the name was changed to Kwang-Hye-Won when the hospital was moved from near An'uk-dong to near Uche-ro Ipku. I'll recheck the Allen Papers in the N.Y. Public Library, but will not get back there for a week or two, due to ^{to} grammar school work.

I noted one reference in Allen's ^{DIARY} ~~letters~~ - Apr 10, '85 - "Hospital opened yesterday with 20 outpatients and 3 cases for amputation who have not yet consented. And in same date - It has 2 gate keepers, one for "enter gate, signs and tickets" and one for inner gate. And same date: a reference to the Hei Min So being abolished, and making room for the Hospital (maybe perhaps the Kwang Hye Won?) (after the old dispensary was abolished?) Another reference - March 1, '85 - Home's home had been looted. "even the 2 tablet boxes"

P.S. Use name in Allen's letters in the articles

1985 Presbyterian Graduates From the Theological Schools



PROFESSOR AND STUDENTS. Samuel Hugh Moffett, professor and commencement speaker at Princeton, with Michael Wicks and Sally Bolitho Wicks, both 1985 M.Div. graduates.

In the following list of seminary graduates for 1985, we have tried to include only Presbyterian students who have graduated from these schools and who were not ordained before completing seminary. We have not included those receiving postgraduate degrees other than the Master of Divinity (or, in the case of PSCE, its degree). Those listed without place of service will be noted in our regular columns if and when this information is made available to us. This list is based principally on information furnished to us by the seminaries.

It is primarily a placement list. For this and other reasons, we have not listed persons receiving doctorates. In most cases, these people are already ordained and are already in pastorates. In some seminaries, the D.Min. degree is conferred "in sequence," that is, as part of a consecutive four-year program, but in fairness to those who have received this degree in a postgraduate program and because of space limitations, we have not indicated where the student has received this degree in sequence.

ABBREVIATIONS

Where an abbreviation is not listed, the person has been called to be pastor of the church named.

a.p.—associate pastor
i.p.—assistant pastor
d.c.e.—director of Christian education
g.s.—graduate study
c.p.e.—clinical pastoral education
s.s.—stated supply

AUBURN-UNION SEMINARY (N.Y.)

Donna Blackstock, associate for childhood education, The Program Agency, New York City.

John Bowlin, further study.

William Goettler, a.p., Westminster church, Albany, N.Y.

Heidi Hudnut, a.p., Brick church, New York City.

Karla Koll, further study.

Beth Monroe, chaplain, Valley Hospital, Ridgewood, N.J.

Amy Morrison, assistant chaplain Colorado College, Colorado Springs, Colo.

Shirley Paxton, a.p., Ponds Reformed church, Oakland, N.J.

Janet E. Ricks.

Robert M. Stuart, administrative assistant, The Program Agency, New York City.

Arthur Tung, resident adviser, Student Christian House, Broadway church, New York City.

AUSTIN SEMINARY (Texas)

Karen Hall, a.p., Grace church, Lafayette, La.

W.A. Holcomb, s.s., First church, Pontotoc, Miss.

Robert B. Howell.

Samuel W. Lanham IV, First church, Smithville, Texas.

Joseph M. McGowan.

Neill S. Morgan, First church, Stephenville, Texas.

Fred J. Norris, First church, Natchitoches, La.

H. Edgar Norris III.

SEPTEMBER 16, 1985

J. Phillip Preston, First church, Welch, La.

Janet E. Ricks.

Samuel W. Steele, First church, Broken Bow, Okla.

Mark A. Stoddard.

Shelley C. Wiley.

Patricia Willey, co-a.p., First church, Sterling, Ill. Her husband, Frank, who graduated in 1983, has been called to share this position with her.

John R. Willits, Dalton and Lisco, Neb., churches.

BANGOR SEMINARY (Maine)

Diane C. Wonenberg, co-p. in church development for four churches in Schuylkill County, Pa.

COLGATE-ROCHESTER DIVINITY SCHOOL (N.Y.)

Mary L. Gras.

Carole McCartney.

Kim Murman.

Fiona A. Nicolaisen.

Robert W. Rice.

COLUMBIA SEMINARY (Ga.)

John Angkawidjaja.

Charles G. Bird, First church, Camilla, Ga.

Joseph L. Bruce, Woodlawn church, Mableton, Ga.

Susan Q. Bryan.

Gary L. Bullard, a.p., Mount Pleasant, S.C., church.

David A. Bush, Liberty, Alexander Memorial and Baxter churches, Green Bank, W.Va.

Jae H. Chung, a.p., Korean Young Nak church, Houston, Texas.

Martha J. Klinkscapes, c.p.e.

Willie E. Coleman Jr., staff associate on GAMB, Atlanta, Ga.

Jannar Davis, Trinity church, Birmingham, Ala.

Sara M. Dunson, chaplain, Agnes Scott College, Decatur, Ga.

Paul E. Forsyth, c.p.e.

Sandra M. Fox, lay pastoral assistant, First church, Douglasville, Ga.

Virginia T. Hammett.

Hugh A. Henderson.

Joseph L. Johnson III, a.p., Summer-ville, S.C., church.

Robert R. Klein, graduate study, Harvard School of Education.

Pamela R. King, assistant to the minister, Temple Terrace, Fla., church.

Georgeolimpio A. Miranda.

James A. Moran.

Steven R. Negley, a.p., First church, Winter Haven, Fla.

Vance S. Nesbit, a.p., First church, Marietta, Ga.

Cameron G. Norsworthy, a.p., Westminster church, Snellville, Ga.

Christopher R. Noto, First church, Greenfield, Tenn.

Taylor C. Phillips, a.p., First church, Huntsville, Ala.

Antonio P. da Silva.

Thomas Stixrud, First church, Freeport, Texas.

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OWNER, RAY JUSTICE

Summer Camp Opportunities

There are one- and two-week camp experiences run by the Presbyterian Church in Holmes, N.Y. for children in Elementary, Junior and mid-High School as well as four-day canoe trips and other events for Senior High kids. Please call Mr. Nelson for details.

Church Membership

The fellowship of Christian people is an important ingredient in living the Christian life. If you are not a member, we extend an invitation for you to consider church membership at Fifth Avenue Church. Please speak to one of the ministers after Sunday morning worship if you are contemplating such a step.

A Gift of Lasting Value

All of Dr. Kirkland's sermons are available on cassette tape. In addition, the three most popular sermons of 1983 and 1984 are offered in albums of three each or one album of six to include both years. Or you may select your favorite sermons and have them placed into an album of three or six. Tapes of these sermons were most frequently requested in 1983: *A Basis For Our Hope*, *The Temptations of Middle Age* and *Whatever Happened to the Reformation?* In 1984, these were most popular: *The Fool Hath Said...*, *There is no God, Something to go by When all Else Fails* and *Who Rules Today—Christ, Caesar or Chaos?*

The popular Bible Studies series led by Dr. Kirkland several years ago, *Through the Bible in One Year*, has been upgraded to high-quality, 90-minute cassette tapes and would also make an excellent addition to any church or personal library. To order any of these tapes, stop by the reception desk in the church house.

Employment Advice is Offered

Members of the Employment Advisory committee are present each Sunday in the Vestry at 12:15 p.m. to offer guidance in your search for employment in New York City or your preparation of a professional resume. The Committee would appreciate hearing from any member of the church who knows of job opportunities.



Christmas in July?

A table laden with reindeer and other handmade items is hardly what you'd expect to see on the second floor of the church house in July. And, in fact, this scene showing "salespersons" Florence Gunshar and Edna Craddock, took place at last year's Christ-

Fifth Avenue Presbyterian Church Register

Baptized

David Albert Rodes Trautman, son of Mary Gail Mohler and Paul Rodes Trautman on Sunday, May 19
Elizabeth Victoria Thomason, daughter of Lisa Nordling and James Augustus Thomason, Jr., on Sunday, May 26
Alexander Melville Grosvenor, son of Judith Hunt Hokanson and Edwin Stuart Grosvenor on Sunday, June 9
Katherine Dameron Almquist, daughter of Nancy Van Fleet Dameron and Henry Gustav Almquist, Jr. on Sunday, June 16
Riza Leah Oracion, daughter of Esther Otacion and Ruben Echavarría on Sunday, June 16

Marned

Stephen M. Milano and Diane J. Merrell on Saturday, May 11
Marina Loree Morrison and Gene A. Dallago on Saturday, May 11
Prentiss R. Mitchell, Jr. and Christine Toy on Saturday, May 18
Michael C. Bohn and Lourdes Urquiza on Tuesday, May 28
Allen Dulles Jepsen and Ghoncheh Sirossi on Saturday, June 8
Maria Magdalena Guernica and Samuel Torbitt Castleman on Friday, June 14
Thomas Scott Roberts and Phyllis Kay Zimmerman on Saturday, June 15

Transferred

Mr. Patrick M. Carney to First Presbyterian Church, Greenwich, CT
Mr. Stephen (Steve) P. Duson to St. Philip Presbyterian Church, Houston, TX
Mr. Donald Scott Mackall to Christ U. Presbyterian Church, Canton, OH
Mr. Lee Winston Traven to The Hope (U.C.C.) Church, Sturgeon Bay, WI

Entered Into Rest

Mrs. Manek H. (Marie) Masina on October 31, 1977
Miss Elizabeth Fisher on March 8

Explorers in Faith

This sermon discussion group meets each Sunday after morning worship. Join them at 12:30 p.m. on the third floor of the church house

Seasonal Notes

During the summer, the church buildings will be open from 8 a.m. until 9 p.m. only on Tuesday and Wednesday of each week. The remainder of the week, hours will be 8 a.m. to 6 p.m., Sunday from 8 a.m. to 4 p.m. Church committees and groups wishing to schedule evening meetings are asked to do so on Tuesdays and Wednesdays during the summer months. Winter hours will resume Monday, September 9.

Dr. Kenneth Jones will be available for pastoral concerns during the month of July. Mr. Nelson will be here during the month of August and the first week of September. Should the need arise, please call the church office and let us know how we can help.

The church buildings will be closed on Independence Day, Thursday, July 4.

The Prayer Group of the Women's Association continues to meet each Tuesday throughout the summer at 11 a.m., often going for a bite to eat nearby afterwards. You are welcome to join them.

During the summer, when many members and friends are out of town, the ministers especially appreciate the cooperation of those who remain to let them know if a church member is ill, needs a call or may be entering the hospital for a forthcoming operation. Please telephone the church office: 247-0490.

A unique way of letting the church know where you are and what you are doing this summer is to mail us the bulletins of churches you visit. We appreciate the information they bring and know that your support of these summer congregations is appreciated as well.

* * *

People who sing their own praises do so without accompaniment.

* * *

Intelligence is like a river, the deeper it flows the less noise it makes.

* * *

In prosperity our friends know us; in adversity we know our friends.

* * *

A pessimist can hardly wait for the future so he can look back with regret.

The Fifth Avenue Presbyterian Church
7 West 55 Street, New York, N.Y. 10019
Telephone: Area Code (212) 247-0490

Bryant M. Kirkland, *Minister*
Kenneth O. Jones, *Associate Minister*
Carl B. Nelson, *Associate Minister*
John Sutherland Bonnell, *Minister Emeritus*
William Whitehead, *Director of Music*
Miss Lola Shiflet, *Business Administrator*
Robert S. DeLuke, *Controller*
Miss Susan L. Neher, *Church Secretary*
Mrs. Emily Dunlap, *Social Worker*
Richard Rademaker, *Building Superintendent*
Thomas S. Ward, *Counseling Service*
Morehead-McKim, *Funeral Director*, 744-2500

Dial-A-Prayer:—Telephone 246-4200
Thought-Line:—Telephone 246-4204

mas Bazaar. But it's none too soon for the busy hands that prepare for this, the largest fund-raising effort of the Women's Association all year. And it's not too soon to bring in those items that are good enough for a second chance but for which you no longer have use. Leave them at the reception desk anytime, marked for the Fair. Your donations go a long way when you remember the many benevolences served by the proceeds of this event.

The date of the Fair has been changed. Please make a note on your calendar: November 16 instead of November 9. Plan to come—and bring a friend.



Hitchcock Presbyterian Church, Scarsdale, N.Y.

SUMMER
PREACHERS
AT
HITCHCOCK
1985

Hitchcock Presbyterian Church
6 Greenacres Ave., Scarsdale, N.Y.
914-723-3311

Worship-10:00 a.m.

July 14, 1985



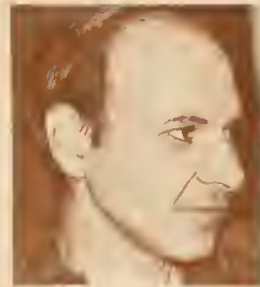
Dr. Thomas W. Gillespie

Dr. Thomas Gillespie was selected as the fifth president of Princeton Theological Seminary in September 1983. Most of his career he has served as a pastor of local parishes. He served congregations in Garden Grove and Burlingame, California. He holds the Ph.D. degree from Claremont Graduate School in New Testament. Dr. Gillespie was on the Candidates Committee of the Los Angeles Presbytery that examined Bob MacLennan in 1966.

Sermon: "Chosen, Appointed, Promised"
Text: John 15:1-16

Worship — 10:00 a.m.

July 21, 1985



Dr. Diogenes Allen

Dr. Allen was educated at University of Kentucky, Princeton University, Oxford University and Yale University. He has been a pastor of the Presbyterian Church, Professor at York University in Toronto, Canada, and is presently a Professor of Philosophy at Princeton Theological Seminary, where he has been on the faculty since 1967. He has authored many books and articles for publication.

Dr. Allen preached at Hitchcock in our first "Summer at Hitchcock" in 1984. We welcome him back to our pulpit.

Sermon: "The Beginning of Wisdom"
Text: I Corinthians 2:1-16

Worship — 10:00 a.m.

July 28, 1985



Dr. Cecilio Arrastia

Dr. Cecilio Arrastia was born in Cuba. Several years ago Dr. Arrastia was a guest preacher at Hitchcock. He studied in Havana, Puerto Rico and the United States. His most recent degree is the Doctor of Ministry degree from Princeton Theological Seminary. He has been a pastor in Havana, Cuba, and at the San Andres Church in the Bronx, New York. Dr. Arrastia has written many books, traveled widely and been an ambassador for reconciliation and peace throughout the Western Hemisphere. Presently he is the Associate for Resources and Service Evangelism Program in the Presbyterian Church (U.S.A.)

Sermon: "The Nature of Our Call"
Text: Mark 3:13-19

Worship — 10:00 a.m.

August 4, 1985



Dr. Samuel Hugh Moffett

Born in North Korea of missionary parents, Dr. Moffett lived there and went to Pyongyang Foreign School. His further education includes degrees from Wheaton College, Princeton Theological Seminary, Yale University, College of Chinese Studies, Peking, Cambridge University and Columbia. He is an ordained Presbyterian minister and has served churches in this country. Dr. Moffett was a missionary to China from 1947-1951 and to Korea from 1955-1981, where he taught in seminaries and held other official positions. Presently he is a Professor of Ecumenics and Mission at Princeton Theological Seminary.

Dr. Moffett was one of the preachers last summer at Hitchcock. We welcome him back to our Church.

Sermon: "The Paralysis of Fear"
Text: I John 4:7-18

Worship — 10:00 a.m.

Aug 4, 1985

August 11, 1985



Dr. Patrick D. Miller, Jr.

Born in Atlanta, Georgia, Dr. Miller is the son of a distinguished Presbyterian clergyman who was moderator of the Presbyterian Church in the United States in 1968. Dr. Miller was educated at Davidson College, Union Theological Seminary in Richmond and Harvard University. He taught at Union Theological Seminary in Richmond from 1966 until 1983 when he became the Charles T. Haley Professor of Old Testament Theology at Princeton Theological Seminary, a post he still holds. He has published many books and articles and is presently working on commentaries on Deuteronomy and the Psalms.

Sermon: "How God Deals with Sin"
Text: Genesis 50:15-20
John 21:1-9

Worship — 10:00 a.m.

August 18, 1985



Rev. Margaret Orr Thomas

The Rev. Margaret Orr Thomas is staff associate for Education for Mission and Ecumenism in the Program Agency of the Presbyterian Church (U.S.A.). She also carries responsibilities for Middle East Concerns in the Presbyterian Church. Mrs. Thomas received her education at Occidental College in Los Angeles; Silliman University in the Philippines; and at San Francisco Theological Seminary. In 1964 she and her family went to Iran, where they served as fraternal workers until the late summer of 1980. After the Iranian revolution, Mrs. Thomas was the head administrator of the Community School in Tehran, an institution serving both Iranian and foreign nationals.

Sermon: "On the Eighth Day"
Text: John 20:19-29

Worship — 10:00 a.m.

August 25, 1985



Dr. James Washington

Currently Dr. Washington is a Professor of Church History at Union Theological Seminary in New York City. He was educated at the University of Tennessee, Harvard University Divinity School and received his Ph.D. at Yale University. Dr. Washington is a Baptist minister and was a pastor prior to teaching. He has written many books and articles and has lectured widely. He has been very involved in the boards and committees of the Baptist Church.

We welcome Dr. Washington back and look forward to his stimulating message to us.

Sermon: "A Plea and Three Questions"
Text: Genesis 18:1-18

Worship — 10:00 a.m.

Revised

ASPEN INSTITUTE FOR HUMANISTIC STUDIES

Korea: Past, Present and Future

June 30 - July 6, 1985
Aspen, Colorado

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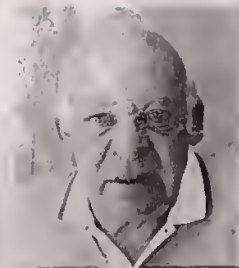
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Aspen Institute
Korea: Past, Present
and Future Seminar
June 30 - July 6, 1985



Richard Sneider



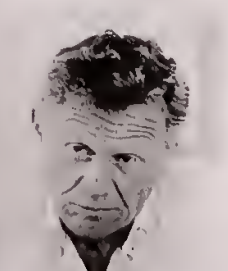
Kim Chung Tae



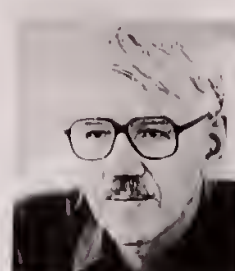
Kent Hughes



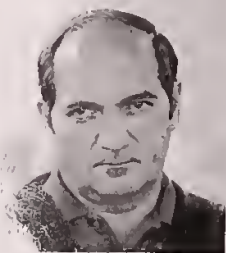
Harriet Isom



Vincent Brandt



John Bennett



Gerald Wollert



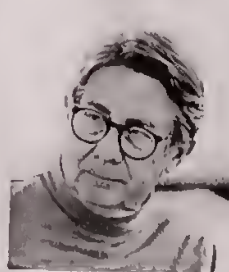
Kim Dai Young



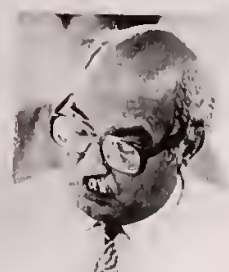
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Mary Leigh



Monroe Leigh



Hussein Mullick

McGraw
Geography

Sweeney
1951
1952

KIM
1951
1952

HJB
Special Comm. - Congress
Joint Economic Committee

Maffett

ISON, Director of Korean
Affairs, U.S. State Dept

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Harvard, F. Inst. Govt
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BERKO STUDIO
Aspen, Colorado

July 1-6

The Global Mission of Our Presbyterian Church

A Great Announcement; A Great Commandment;
A Great Commission

INDIANAPOLIS, 6-4-85 (PCN) — Presbyterians here were warned that "world mission without conviction would fail" because mission is not only related to the "coming of the Kingdom but also means proclaiming it." Rev. Samuel H. Moffett, professor of ecumenics and mission at Princeton Seminary, said "Liberals are busy building the Kingdom and forget the King, confusing the two in definition."

In Dr. Moffett's view, the social gospel is not complete. "Good news to the poor, sight for the blind, release of the oppressed" must be seen in a global perspective. "There are 450 million people physically hungry in this world, but 3 billion are spiritually hungry," he asserted.

My subject is the Biblical base for mission. I have heard from some people who are critical of recent trends in mission that what we need is a return to "Great Commission" missions. I'll agree with that but it is not enough. One-text for missions is too narrow a base.

The same thing is true for structure. I believe that a one-legged structure for missions, one agency for all the mission programs of our church around the world, is inadequate as a one-text Biblical base for global Christian missions.

Of course it is the whole Bible that is our theological foundation, but if we must simplify, at the very least we need three legs, as a stool needs three legs or it topples over. My three indispensable Biblical legs for mission are the Great Announcement (Lk. 4:16-20), the Great Commandment (Mt. 22:36-40), and the Great Commission (Mk. 16:15-16).

Even that is too weak. It takes a fourth leg to change a stool into a respectable chair. The announcement, the commandment and even the commission are meaningless without the Christ who gave them. The all-important word in mission is not the world, and not even announcement, commandment or commission, but Christ. "The mission is Christ", wrote Max Warren years ago.

If we start with the world in shaping our agenda for mission, as some theologians of mission have advised us to do, our limits are already set by what we know or think about the world, and then all too often we end up not with a global perspective, but with ourselves. That makes for a very small perspective. Like the Aucas Indians Elisabeth Elliot tells about. You remember how her husband Jim was killed by the Aucas in one of this century's most memorable missionary martyrdoms.

Thirty years ago five young fellows barely out of college were run through by the sharp spears of the fiercest, most primitive tribe in the Ecuadorian jungle. Two years later, Elisabeth Elliot and Rachel Saint, unafraid and undeterred by the savage murder of a husband and a brother, went back into the jungle alone. And where the men had failed, the two women won their way into the hearts of the Aucas.

"Where do you come from?" one of the Indian women asked Elisabeth. How could she answer? America? The Atlantic seaboard? Philadelphia? The Aucas knew nothing about nations and continents and oceans. Their whole world was only what they saw: the river and the jungle. So Elisabeth quietly answered, "We come from down the river."

Like the Aucas, many of us approach the world mission of the church with a "just down the river" mentality. But Christian mission begins with God and the Lord Jesus Christ, who formed the galaxies and flung the stars across the sweep of his creation.

I read recently that scientists have reached out 20 billion light years into space trying to measure the scope of God's creation, and have not yet found its limit. A distance of 20 billion light years is 20 billion times 30 million times 186,000 miles. Figure that out on your computer, and you still have not reached the end of God's creation. That is God's perspective on mission. It makes our earth little more than one small spinning speck of matter in God's great universe.

Yet God sent his Son, his only Son to this spinning speck as a missionary. "For God so loved the world that He gave his only begotten Son that whosoever believes in Him should not perish but have everlasting life." And suddenly, in

God's perspective, the tiny, walking bits of life on this small speck of matter take on a consuming importance as the climax of all his creation, and the objects of his eternal love. The global mission begins with God.

It begins with God in Christ. "And God was in Christ reconciling the world to himself." (2 Cor. 5:19). "The Christian mission is Christ." It does not belong to any individual, or any group or society to define — not even to any church. It belongs to God who "sent his Son, and it is Christ because in the Son alone do we find God's perfect will for the world embodied," wrote Max Warren. David Livingstone had said much the same thing long ago, "God had only one Son, and He made that Son a missionary".

With the Great Commission Christ passes on the mission to us. "As the Father sent me, so send I you," is John's version of the Commission (John 20:21). Even the Great Commission is no one-text base. There are five texts of the Commission in the New Testament, one in each of the four gospels and another in the Book of Acts.

But before we focus on these extremely important commissioning passages, let me remind you again that the church's world Christian mission is not based on proof-texts. It proceeds from the whole heart of the revelation of God in Jesus Christ through the Holy Spirit as given to us in the Scriptures — the trinitarian, and it is Biblical, and its complete force and meaning cannot be grounded in any isolated passages of our own choosing but only in the whole Word of God.

However, since we rarely have time to study the whole Bible at any given time, let me urge you that when we seek a Biblical view of missions, as a minimum let us link any emphasis on the Great Commission with two other extremely important seed texts in the New Testament. To the five texts of the Great Commission (Matt. 28:18-20; Mark 16:15-16; Luke 24:45-49; Acts 1:8; and John 20:21 and 17:18) add the Great Announcement of Jesus in Luke 4:16-20, and his Great Commandment in Matthew 22:36-40.

The Great Announcement. "And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was... And he stood up to read; and there was given him the book of the prophet Isaiah (61:1-2): 'The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.' " And he began to say to them, "Today this scripture has been fulfilled in your hearing." "

This passage makes two extraordinarily important points about Christian mission. First, it relates mission to the coming of the kingdom. It not only announces that the Kingdom of God is already here; it begins to describe what the coming of the Kingdom means. It means good news to the poor, release to captives, sight for the blind, and liberty for the oppressed. It is a social gospel.

If to some that smacks of heresy, all I can say is, "It's Biblical." Here is our evangelical justification for social action in Christian mission. It is our Biblical justification for good works, and education and healing and justice as an integral part of the missionary task. It broadens the whole scope of mission.

It is no accident, I am sure, that the pioneer who opened up the closed country of Korea a hundred years ago — we have been celebrating the centennial of Protestant missions in

Korea ever since last September — was a medical doctor, a layman.

Horace Allen landed on the Korea coast in September 1884. America had just signed a treaty with that closed land, a treaty which made no provision for mutual recognition of freedom of religion. When Allen made his way to the capital, the dismayed American Minister (ambassador) told him, "You can't stay here. Missionaries and foreign religions are not allowed." But by the grace of God the ambassador's wife was a hypochondriac, and there were no western physicians in Korea. She whispered in her husband's ear, and the diplomat thought it over again. "Perhaps," he said, "if you will act as a doctor for the American legation we can arrange to have you stay."

And good works — healing, sight for the blind — not evangelism opened the door for the gospel and prepared the way for the hundred years of miracles in Korea that followed.

No Kingdom Without the King
But in so broadening the good news as the announcement of the coming of a kingdom where the blind are healed, the poor are fed and the oppressed liberated, some lately have begun to distort it and take it out of focus by consciously or unconsciously omitting the final phrase of the Great Announcement: "the acceptable year of the Lord." This affects the whole meaning of the passage. It is the focussing phrase, a messianic phrase that lifts it out of utopian fantasy into the reality of the Kingdom of God.

It speaks not just of the coming of a kingdom, but of the coming of the King. Jesus, having quoted Isaiah, "The Spirit of the Lord is upon me to preach the good news" (the Greek word is "to evangelize"), lays aside the scroll and quietly announces, "Today this Scripture has been fulfilled in your eyes." There is no Kingdom without the King.

And there is no Christian mission without this double announcement: The King and the Kingdom! Why do we let Christians today separate them — evangelicals busily proclaiming Christ as King and Saviour but often missing the amazing breadth of His Kingdom; and liberals busily trying to build the Kingdom but forgetting, too often, the saving, ruling King.

There is nothing quite so crippling, I must say again, both to evangelism and to Christian social action as to confuse the two in definition, or to separate them in practice. A world mission must keep them together. The Great Announcement belongs with the Great Commission in our mandate for mission.

The Great Commandment
But there is another word of the Lord that belongs beside the Great Announcement as a building block for mission. It is the Great Commandment (Matt. 22:36-40). "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And a second is like unto it. You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets." On these two commandments — not on the Great Commission!

We must not let busyness about the mission take us away from this pivotal, two-fold, anchoring demand of God who is the author of all mission. First, the demand for vertical commitment. "Thou shalt love the Lord thy God with all thy heart...," echoing the Old Testament's "Thou shalt have no other gods before me."

In the dark days in Korea before World War II the Japanese conquerors came to Korea's Christians crushed under imperial military rule, with this deceptive offer of a compromise. "You already worship three gods, Father, Son and Holy Ghost. All we will ask you to do is to add a fourth God, the Japanese emperor." And they could not understand why Korea's stubborn Christians refused to make that simple, appealing compromise.

One reason the Korean church has grown, doubling its membership in



Rev. Samuel H. Moffett, Ph.D., speaking at the jointly-sponsored Presbyterians United for Biblical Concerns/Covenant Fellowship of Presbyterians breakfast at the General Assembly.

every decade, every ten years since the War, is that it held firm to the first commandment. "Love God with all your heart."

But there is another half to the great commandment: "And thy neighbor as thyself." A world mission without compassion is no Christian mission at all, and a mission of compassion can cover a multitude of missionary shortcomings.

Dr. James Hall, an early pioneer in Korea, was so busy caring for the sick and dying that he never really learned the Korean language. But when he died, after only a few short years on the field, a Korean said at his funeral, "He never learned to speak our language, but he loved some of us into the kingdom."

The Great Commandment, with its two lines of commanded commitment, the vertical line of love to God, and its horizontal line of a love that reaches out without discrimination around the world to all humanity, those are the lines of power for mission. Take any other direction, any other line, and we pull out the plug, or cut the cord. The power stops. The Great Commandment is a missionary commandment.

The Great Commission
The Great Announcement, the Great Commandment, and now the Great Commission. "Go ye into all the world, and preach the gospel." I do not think I need to dwell on this aspect of our base for mission. It is familiar territory. It is our mandate to globalism in mission. We all know it? Or do we think we already have? If we do, here are some figures that might make us all pause and question that assumption.

Four-hundred and fifty million people are physically hungry, without bread in this world. Three-thousand million (3 billion) people are spiritually hungry, without the bread of life, Jesus Christ. We must learn to keep our global perspectives themselves in perspective.

As we learn to love our neighbors, the 450 million who are starving with a hunger we can see every night on TV with our eyes, and try in every way possible to serve them, how can we pass by on the other side the 3,000 million who have not yet found Christ as the bread of life?

This was in large measure the challenge that sent me to China years ago. Dr. Robert E. Speer stood one day in the Princeton Chapel, took out his watch and said, "Your watches could tick for 9½ years without numbering the lost without Christ in China alone." Today the same watch could tick for many years longer.

In today's world, 2 billion out of the 3 billion non-Christians in the world are reckoned to be not even in close enough contact with Christian neighbors to hear the good news first hand.

So "Go ye into all the world" That is the Great Commission. It says "all the world". That includes Europe and North America, and if your ministry is to be here in the West, your mission will be in one of the most critical areas of Christian decline in the world. On all the other continents the number of Christians increases every year. In Europe and North America the number of practicing Christians decreases on the average at the rate of 7,200 a day.

We Presbyterians are not only losing church members at home — in the former United Presbyterian church we lost almost one-third of our church membership (29%) in just 17 years from 1966 to 1982 — we are also sending out fewer Christian workers around the world.

Now that is not all loss. The third-world churches are growing so fast they are taking up some of the slack with a dynamic missionary movement of their own. We have the beginnings of a global partnership in mission which has been called "the great new fact" of our age.

But we in the mainline churches are not doing our part. The decline in the overseas church missions of what some call the "ecumenical denominations" is shocking. The percentage of decline in overseas career missionaries in some major American denominations between 1972 and 1979 is almost unbelievable: Episcopal 79 percent decline, United Presbyterian 72 percent, Lutheran Church in America 70 percent, United Church of Christ 46 percent, Methodist 46 percent, Southern Baptists, by the way, in that same period, reported an 88 percent increase.

But let me close with some good news from the third world to balance this global mainline gloom. By contrast with Europe and North America, where the number of practicing Christians is decreasing by 7,200 a day, in East Asia the number is increasing by 1,000 a day, in South Asia by 1,200 a day, and in Africa by an amazing 16,400 a day.

Africa is no longer the "dark continent." In terms of Christian expansion and vitality it is one of the brightest spots on the globe.

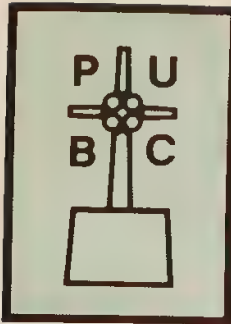
Now we do not worship numbers, but why should we abandon our own responsibility and leave to the third world churches the work of Christian proclamation and growth? Is there no global perspective left for us? Must we continue to decline? Is that our missionary strategy for the future, with two-thirds of the world still not effectively reached with the good news of Jesus Christ? What we need is more Christians engaged in active missionary witness, not less.

God's will for us is still by way of the Great Announcement, and the Great Commandment, and the Great Commission, and always in the name of Christ.

Years ago a professor from Yale came out to visit Korea with the best of motives. He wanted to see missions at first hand, and lend a helping hand if he could. He asked if he might preach in a country church, so on Sunday morning he was taken out on a short trip.

The professor began impressively. His first sentence was, "All thought is divided into two categories, the abstract and the concrete." But his translator was a missionary. The missionary looked at the congregation of farmers and grandmothers and barefoot children, and translated without hesitation, "I have come here all the way from America to tell you about the Lord Jesus Christ."

The Announcement, the Commandment, the Commission, all are important, but the mission is still Christ, the Christ of the announcement, and the Christ of the commandment, and the Christ who gives the commission.



SPRING 1985

PRESE COMMUNIQUE

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PRESBYTERIANS UNITED FOR BIBLICAL CONCERNS

**Missionary Statesman,
Sam Moffett, at
PUBC/CFP Breakfast**



Dr. Samuel Moffett

Dr. Samuel Hugh Moffett, Professor of Ecumenics and Mission at Princeton Seminary, will address the jointly-sponsored breakfast of Presbyterians United for Biblical Concerns and Covenant Fellowship of Presbyterians in Indianapolis.

The breakfast scheduled for Saturday, June 8, at 6:45 a.m. in the Hilton Hotel, is expected to draw hundreds of commissioners and visitors attending the 197th General Assembly (1985).

Moffett served as a missionary to China for four years (1947-51) before his arrest and expulsion by the Communists. After a four-year hiatus in the United States, he went to Korea in 1955 as a missionary/fraternal worker. Here as an indefatigable worker, he served as educator and administrator at some of Korea's most prestigious universities and seminaries, including the Presbyterian Theological Seminary in Seoul and the Yonsei and Soongjun Universities. He and Eileen, his wife, returned to the United States in 1981.

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EVANGELISM AND PEACEMAKING: ARE THEY INSEPARABLE?

by Grady N. Allison

More than a few have questioned the relationship between evangelism and peacemaking. Do they fit together in the work of the church and in the life of Christian discipleship?

The relationship between peacemaking and evangelism assumed by the action of the 196th General Assembly (1984) has a sound Biblical and theological rationale. The same basic experience of reconciliation to God through Jesus Christ as Lord and Savior qualifies one both to be an evangelist and a peacemaker. The Bible depicts the human condition as being that of alienation from and rebellion against God. In that context Isaiah 1:18 says, "Come now, let us reason together, says the Lord: though your sins are like scarlet, they shall be white as snow; though they are like crimson, they shall become like wool" (RSV). The Hebrew phrase translated as, "...let us reason together" can just as legitimately be translated, "...let the conflict between us cease" or "...let us bring our dispute to an end." God is making a peace proposal to rebellious, alienated humankind.

The basis for this peacemaking transaction is given in Colossians 1:20: "And through (Christ Jesus) to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of His cross". The result is stated in Romans 5:1: "Therefore since we are justified by faith, we have peace with God through our Lord Jesus Christ." There are two logical expressions of this basic redemptive, peacemaking event. One is expressed in 2 Corinthians 5:20: "So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God." The other was stated by Jesus in the Sermon on the

Mount, "Blessed are the peacemakers, for they shall be called the sons of God" (Matthew 5:9). Those who experience the peace with God that reconciliation through Jesus Christ provides, discover that it provides the basis for being at peace with themselves and will all of those about them. Not only do they experience this peace, but they want to talk about how it happened, what it has done for them, and what it can do for others.

It seems then that being a peacemaker and being an evangelist are both normal expressions of one's having experienced the basic redemptive, peacemaking event of being reconciled to God through repentance and faith in Jesus Christ. It seems, also, that being a peacemaker or an evangelist is not an elective for one who has experienced God's peacemaking, saving grace. Both are the legitimate work expected of every follower of Jesus Christ! That being the case, it is logical for evangelism efforts and the work of peacemaking to be joined together in the work of the Presbyterian Church (U.S.A.).

The "Report of the Special Committee on Evangelism and Church Growth" (1984) calls for that kind of joint effort. The Presbyterian Evangelism Program and the Presbyterian Peacemaking Program have responded by producing a joint resource to assist particular churches in doing evangelism and peacemaking cooperatively. It is entitled *HOW BEAUTIFUL UPON THE MOUNTAIN A RESOURCE FOR PEACEMAKING AND EVANGELISM IN THE CONGREGATION*. This booklet includes a three-session study on peacemaking and evangelism and five program suggestions for congregations which involve both peacemaking and evangelism. This

Continued on Page 5

p. 1

June, 1985

The Healing of 'Homophobia'

(the irrational fear of or contempt for homosexual persons)*

By Rev. Donald Williams, PhD; Rev. Aahmes E. Overton, PhD; and Dr. Richard Lovelace, ThD:
Members of the General Assembly Task Force (UPCUSA) (1976-1978) to study the ordination of selfaffirming, practicing homosexuals to the gospel ministry.

In 1978 two alternative understandings of homosexuality were placed before the General Assembly of the United Presbyterian Church, U.S.A. The first alternative was to affirm homosexual persons and to affirm their homosexuality as a part of God's diverse, good creation. The second alternative was to affirm homosexual persons and to view their homosexuality as a part of the brokenness of God's fallen creation. By a vote of 10 to 1, the General Assembly adopted the second understanding of homosexuality as the position of the Presbyterian Church. That Assembly accepted traditional Biblical exegesis as normative in this matter and reaffirmed the historic theological position of the church universal on homosexuality as a deviation from God's order for human sexuality. At the same time, that Assembly also called the church to repent of its homophobia, the neurotic fear of and rejection of homosexual persons.

Now, in 1985, we are being asked by some in the Presbyterian Church to repent of our homophobia based, not on affirming homosexual persons as persons made in God's image, but based on affirming homosexuality as part of God's diverse, good creation.

These people in our church are saying, in effect, that "gay is good" as long as the homosexual life-style is lived out in committed, loving relationships, and that homophobia is, therefore, a sin against the goodness of God's original creation. The consequences of this position are advocacy for the empowerment of "self-affirming, practicing homosexual persons" by ordination into the offices of the church, advocacy of gay-oriented

"new light" churches in our denomination, and the rejection of any call for homosexual persons to repent of homosexual behavior and to be healed of their homosexual orientation. Furthermore, those who view homosexuality as a deviation from God's order in creation are automatically branded "homophobic".

As the church studies the issue of homophobia, it is of critical importance that the basis for our attack upon homophobia be founded on the position of the General Assembly of the United Presbyterian, U.S.A. in 1978. Homosexual persons are to be loved by the Body of Christ because they are persons. By affirming them we do not affirm their homosexuality. By neurotically fearing them and rejecting them, we deny their personhood, as made in God's image. **To affirm both their personhood and their homosexuality is to create a gross theological and moral error; it confuses God's good creation with homosexuality. We insist that creation and homosexuality are two separate issues, having two separate causes. Creation comes from the hand of God. Homosexuality comes from the sin of humankind.**

Having said this, however, we again call the church to repent of its homophobia. Christ calls us to love all persons. As the church, we are the repentant community in which all forgiven sinners are welcome.

As we confess our homophobia to Christ, He will free us and heal us to:

1. **Be secure in our heterosexuality and, therefore, remove a root cause of homophobia (the fear that we too may be homosexual or the fear of homosexual feelings.)**

2. **Be the means of bringing healing to homosexual persons through repentance, love, forgiveness, acceptance, prayer, therapeutic help and the power of the Holy Spirit.**

3. **Release in us the power to forgive and love all broken by sexual sin, both heterosexual and homosexual persons.**

To adopt the affirmation of homosexuality as the basis for rooting out homophobia in our church is to do just the opposite of the above. It rejects the 1978 action of the United Presbyterian U.S.A. General Assembly which culminated a several year, churchwide study process. It rejects the Biblical basis for that action, undermining the constitutional and confessional foundation of our church. It awakens the suspicion that leadership in our church is allied with advocates of the gay lifestyle to overturn the policy of our own Assembly, and thus, rather than diminishing homophobia, it actually reinforces it.

There is a great need for healing in our church. Both homophobic and homosexual persons must be healed. But healing which violates the order of God's good creation is an illusion. Ultimately, it only reinforces all of our sickness. As homosexual persons are healed, they will be used by God to heal the homophobic. And as homophobic persons are healed, they will be used by God to heal the homosexual. If the Biblical mandate is not followed, only increased polarization of our church and despair will result. May God save us from this.

*Definition of 'homophobia': 1978 General Assembly Minutes, p. 265.

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Abortion in America: A Season for Creative Moral Awareness

by Kenneth Vaux

I have been forced out of my silence. In recent years as our Presbyterian church has dealt again with the issue of abortion I have become increasingly distressed by a clear departure from our biblical and reformed moral heritage. I was also deeply offended by the grievous violation of due Presbyterian process in the consideration of the issue. Still, in recent months I thought it better to focus my contribution to the social teaching of the Church to the issues of life, health and peace. It now becomes clear that I cannot avoid the issues of death, violence and disruption. As the issue of abortion appears ready to surface again before the 1985 Indianapolis General Assembly may I share some experiences and reflections about the posture and process of the church in this agonizing issue?

In 1981 I was appointed Chair of the UPUSA Task Force on Science, Medicine and Human Values. This task force was established to help the Church ponder the issues of biomedical science and its impact on human life in the areas of genetics, birth decisions, health care delivery, interventions in death and dying, et cetera. Working with Dean Lewis, the Staff Director of the Advisory Council on Church and Society (ACCS), we appointed a carefully balanced commission of men and women—Anglos and ethnics, conservatives and liberals; a commission which promised to serve the church well as she deliberated these profound issues.

Almost immediately the process was subverted. The Council of Women and the Church insisted that it appoint another set of persons to the committee who would represent the particular concerns of women. Since we had already given careful attention to that need, we now found ourselves with a commission strongly prejudiced towards pro-choice advocacy on the abortion issue.

During the second year of our work I was asked to prepare a draft of what would become the committee's report on Biomedicine in the Reformed Tradition. At that time I was on leave from The University of Illinois School of Medicine working in the history of medicine in Oxford, England. In the fall of 1982 I presented this draft to the committee. Most of the document that was finally approved by GA was true to that original

document. The abortion document was rejected and in its place was substituted a document that strongly advocated pro-choice and the moral legitimacy of abortion as a last-resort measure of birth control.

In the waning days of the committee's work a minority document was drawn up by myself and several other members of the committee. This minority Report was never given a hearing at the Advisory Council, the General Mission Council or the General Assembly. It is only after the persistent urging of laypersons and clergy across the church that I have been persuaded to bring before the church an expanded version of that original draft and minority statement.

The spirit and substance of my basic document became the 1983 GA Report: *The Covenant of Life and the Caring Community*. The diverging abortion document became *Covenant and Creation: Theological Reflections on Contraception and Abortion*. (I must admit that I welcome this latter document as the most rigorous document yet produced by a Mainline denomination justifying the pro-choice position. Nevertheless, I contend that it seriously departs from the direction of biblical and reformed ethics and does not reflect the moderate evangelical ethic of the great *Consensus Fidelium* of our church.)

Sam Moffett at GA Breakfast

Continued from Page 1

Recipient of many awards including an honorary degree (Litt. D.) from Yonsei University in Seoul, Moffett has authored a half dozen scholarly works on missions in Korea.

Dr. Moffett, an Advisory Board member of PUBC and member of the Seminary Committee, will address the breakfast on the theme "A Great Announcement, a Great Commandment, a Great Commission."

Tickets for the breakfast can be obtained at the General Assembly ticket booth or from the booths of PUBC and CFP.

MJW

Presbyterian Congress Packs Spiritual Wallop

Most of the 7,000 Presbyterians who were on a pilgrimage to Dallas, January 7-10, in quest of renewal were not disappointed. The Presbyterian Congress on Renewal drew 6,000 registrants (7000 average attendance) from 50 states and 9 foreign countries.

Scholarships, enabling seminary students and pastors with limited resources to attend, totaled \$135,000 out of a budget of about \$1,100,000. Funds still needed to close the books in the black, are approximately \$80,000. Offices for the Congress will close officially on June 30 in Dallas. But the Congress was as much a *process* as an event. Registrants carried away not only the inspiration of Worship and energizing of sermons in plenary sessions, but new models of ministry and clarity of mission from workshops and informal moments of "connecting."

The impact of the Congress will be felt for years to come. The COMMUNIQUE has learned that at least two Synods and five Presbyteries are making plans for regional follow-up in the immediate future.

The Congress was a first attempt by evangelical groups to "showcase" what and who we are as Presbyterians. As such it was not without detractors who criticized the Steering Committee for eliminating a workshop of Presbyterians for Lesbian-Gay Concerns (PLGC) to promote the pro-homosexual lifestyle.

The Program Agency Board expressed concern that the event was not sufficiently inclusive of ethnic minorities and women despite the fact that the national steering committee made a deliberate attempt to provide a balanced roster of leadership in all levels.

Many felt the worship services could have been shorter and less "high church" and that more free time should have been built in for prayer, KOINONIA and relaxation. Ethnic minorities were only marginal in attendance, an acknowledged weakness by the architects of the Congress.

But on balance the Congress was certainly an epoch-making event which pooled extraordinary talent from many segments of the church to produce a powerful spirit-filled experience.

Ernie Lewis, Congress director, summarized, "It was designed and lovingly given as a gift to the whole church. The Congress and its results now belong to you and to Him."

MJW p. 3

1,094 Presbyterians Pledge Resistance if U.S. Increase Central America Intervention

ALANTA, April 30 -- The initial 1,094 Presbyterians who have signed "A Presbyterian Commitment To Resist" in connection with the possibilities of a major escalation of United States intervention in Central America include many Presbyterian leaders and persons from 19 of the 20 synods of the Presbyterian Church (U.S.A.). They come from 47 different states.

This original group of signers which includes the Moderator of the 196th General Assembly (1984), Harriet Nelson, and the vice-moderator, the Rev. Grayson L. Tucker Jr., also includes nine former moderators including the Rev. J. Randolph Taylor, the Rev. James H. Costen, the Rev. John F. Anderson Jr., the Rev. Robert M. Davidson, Dorothy G. Barnard, the Rev. Albert C. Winn, Thelma C. D. Adair, the Rev. Robert C. Lamar, and William P. Thompson.

The original signers invite other Presbyterians to join them in their expression of resistance against the intervention. The commitment expresses an affirmation of alarm at the deepening U.S. military involvement, a commitment to ongoing efforts to change U.S. policy and a pledge to join others in resistance if the U.S. invades, bombs, sends combat troops or otherwise significantly escalates its intervention.

Other church leaders whose signatures are on the original list include the Rev. C. Kenneth Hall, moderator of the General Assembly Council; Barbara Campbell-Davis, moderator of the General Assem-

bly Mission Board; John A. Keith, moderator of the board of the Support Agency; the Rev. Robert Brashear, moderator of the Advisory Council on Church and Society; and the Rev. W. Eugene March, moderator of the Council on Theology and Culture.

Leading staff names on the document include the Rev. Frederick J. Beebe, the Rev. T. Donald Black, the Rev. John Coffin, the Rev. William J. Fogleman, the Rev. Harold Jackson, the Rev. C. Benton Kline Jr., the Rev. Clifton Kirkpatrick, the Rev. Dean Lewis, the Rev. John D. MacLeod Jr., the Rev. J. Oscar McCloud, the Rev. Patricia McClurq, Belle Miller McMaster, the Rev. Robert D. Miller, the Rev. Donald J. Wilson, the Rev. Frederick R. Wilson, and the Rev. H. Davis Yeuell.

The only states not represented are Alaska, Rhode Island and South Dakota. The only synod not represented is the Synod of Puerto Rico.

Persons who wish to add their signature or to obtain additional information or copies of the commitment can write the Washington Presbyterian Office, 110 Maryland Avenue, N.E. Box 52, Washington, D.C. 20002, according to Mary Jane Patterson, director.

(This full list of 1,094 names is available from the Washington office, (202) 543-1126; Marj Carpenter, (404) 873-1531; or Allen Kratz, (212) 870-2867.)

Reprinted from Weekly News Report Wrap-Up, May 3, 1985.

Presbyterian Evangelical Coalition Spawned

The inaugural meeting of the Presbyterian Evangelical Coalition is planned for Sunday, June 9, at the Tabernacle Presbyterian Church in Indianapolis.

The breakfast meeting at 7:15 A.M. will bring together representatives of about a dozen of the 19 "Chapter 9" organizations in the Presbyterian Church (USA).

"Chapter 9" groups are special organizations conducting tasks of "witness, service, nurture, or other appropriate endeavors," responsible to the General

Assembly when they are trans-denominational in nature.

This meeting grows out of a concern to organize an Evangelical Coalition expressed by heads of evangelical "Chapter 9" groups when they met in Phoenix during the 196th General Assembly (1984). A minimal structure is envisioned for the group which could become a federation of "Chapter 9" groups with a common agenda for the revitalization of the Presbyterian Church.

MJW

Women plan New National Organization

Feedback Deadline Early July

One month remains for grassroots feedback concerning the proposed plan for the new women's organization in our reunited church. The joint working team, comprised of women from United Presbyterian Women (former UPCUSA) and Women of the Church (former PCUS), has been hard at work with the data gathered from spring presbyterial meetings. Women have been submitting their responses to the first draft of the proposed plan.

Has your women's association, circle, Bible Study or service group studied this proposed plan? Have you contributed your support and/or suggested changes and additions regarding the plan's priorities, structure, focus, etc.? The voices of all women in the churches are needed so that the new organization will be truly reflective of those it seeks to serve.

If you have felt that the former organizations were not inclusive or did not adequately meet your needs and those of women in your church, please review the plan and submit your written feedback concerning resources, materials, spiritual emphases, priorities, etc., to: The working team for UPW, 1151 Interchurch Center, 475 Riverside Dr., NY, NY 10115. (A copy of the first draft of the proposed plan is available from the presbyterial president in your area.)

Based upon the materials submitted, the revised proposal for a new women's organization will be considered by the delegates at Purdue, July 17-22, for their comments and suggestions. Following that, the final revision will be submitted to Women of the Church and to the Executive Committee of UPW next fall. Then the new plan will go into effect in 1987, and will be tied to our new design for mission.

In this exciting and formative time for our new church, PUCB encourages your prayerful and informed participation in this and all restructuring efforts.

Kathy Goodrich

PITTSBURGH SEMINARY SEEKS TO ENDOW CHAIR IN WORLD MISSION AND EVANGELISM

\$600,000 Sought for McClure Chair and Lectureship



The Rev. W. Donald McClure Sr.

The W. Donald McClure Chair in World Mission and Evangelism was established at Pittsburgh Seminary in 1977 — the same year McClure was martyred in Ethiopia.

He was a Presbyterian missionary in the Sudan and Ethiopia for 50 years and developed a special relationship and ministry with the people of these countries.

The purpose for establishing the chair was to recognize McClure's distinguished missionary service and enhance the worldwide mission of the church.

McClure, born in Blairsville, Pa. in 1906, was educated at Westminster Col-

lege (Pa.) and Pittsburgh Theological Seminary (1934). As interpreter of overseas mission for half a century, the dynamic missionary/fraternal worker motivated countless others to become interested in and supportive of the world mission of the Church. In part this is reflected in the number of graduates of Pittsburgh Seminary (and its antecedents) who have entered missions.

The McClure Lectureship in World Mission and Evangelism, initiated in 1982, was spawned as a result of the establishment of the Chair. Already nearly 1400 people in three years have attended lectures by famed missiologists and statesmen, including Samuel Moffett, Professor of Ecumenics and Mission at Princeton Seminary, and Kenneth E. Bailey of the Near East School of Theology. In the fall, the McClure lectures will be presented by the Rt. Rev. Festo Kivengere, Anglican Bishop of Uganda.

The Seminary has already received 400 gifts totaling \$205,000 from individuals, churches and foundations. Some \$625,000 is still needed to complete the Chair and Lectureship endowment of \$830,000.

Dr. Sam Calian, president, recently told the COMMUNIQUE that the completion of the endowment is "one of the Seminary's high priorities to both honor the ministry of Don McClure and enhance the quality and comprehensiveness of our educational program."

MJW

Presbyterian Evangelism Program Created

by Grady N. Allison

Unanimous actions of the Program Agency Board and the General Assembly Mission Board created the Presbyterian Evangelism Program in an historic meeting of these boards on January 26. Designed to assist churches in doing evangelism, this consolidated entity combines the work previously done by the Evangelism Program of the Ministries with Congregations Unit (III) of the Program Agency and the evangelism function of the Office of Evangelism and Church Development of the Division of National Mission of the General Assembly Mission Board. It is the first fully consolidated programmatic entity of the reunited church.

Lodged administratively in the Program Agency for day-to-day management and operations, the Presbyterian Evangelism Program is accountable to the Program Agency's Ministries with Congregations Unit (III) and to the Division of National Mission of the General Assembly Mission Board. Implementation of the New Age Dawning evangelism emphasis is a major responsibility of this programmatic entity. In addition, responsibility for evangelism work in other countries under the aegis of the Program Agency, and the Frontier Mission work both in the United States and in other countries, are included in its portfolio.

Staff for the Presbyterian Evangelism Program are the former evangelism staffs of the Program Agency and the General Assembly Mission Board. They are the Rev. Grady N. Allison, Program Director; the Rev. Cecilio Arrastia, Associate for Resources and Services; The Rev. B. Kong Han, Associate for Program Development and Networking; and the Rev. Morton S. Taylor, Associate for Implementing Strategy.

Aims of the Presbyterian Evangelism Program are to:

- demonstrate one program of evangelism for the reunited church, unifying the existing program, resources and staff functions;

- demonstrate efficiency in providing evangelism resources to the churches and middle governing bodies, assisting them with communication and working relationships in evangelism and

- symbolize the agencies' commitment in evangelism, including the New Age Dawning evangelism emphasis.

Evangelism and Peacemaking

Continued from Page 1

resource may be ordered from:

PRESBYTERIAN DISTRIBUTION SERVICE

905 Interchurch Center
475 Riverside Drive
New York, N.Y. 10115

Ask for PDS: 919-85-766. The price is 75¢ per copy, and remittance should be included with each order.

"How Beautiful Upon the Mountain" is just one resource to assist churches in doing evangelism and peacemaking. Numerous other resources are available. A "Peacemaking Resource List" provided by the Presbyterian Peacemaking Program may be obtained free of charge from the Presbyterian Distribution Service. The PDS number for this resource list is 919-84-783. A substantial array of

resources for implementing stage one of the NEW AGE DAWNING evangelism emphasis are available and additional resources are being developed. For a list of available resources write:

PRESBYTERIAN EVANGELISM PROGRAM

475 Riverside Drive, Rm 1101-P
New York, N.Y. 10115

Recognizing the inseparable imperative nature of evangelism and peacemaking for all followers of Jesus Christ provides the basis for action. Implementing that action expresses the church's spiritual vitality.

Grady N. Allison is Program Director, Presbyterian Evangelism Program.

PUBC Plans New Evangelical Placement Service



The Rev. Julian Alexander, newly-appointed Associate for Placement, will help evangelical pastors and congregations in search process.

by Julian Alexander

Presbyterians United for Biblical Concerns has for a long time acted as an informal clearinghouse for persons and churches of evangelical persuasion who are looking for each other within the Presbyterian Church (USA). It is now planning a new, more structured service which will function, as in the past, as a supplement to that supplied by the Vocation Agency of our denomination, and will in no way compete with it.

The part-time Associate for Placement will be Rev. Julian Alexander Jr., a recently retired, longtime member of The Board of Directors of PUBC.

Requests for information concerning available positions in evangelical churches or prospects for openings in churches should be communicated to Mr. Alexander, along with as much detailed information as possible. This can be done by phone, although written documentation is always desirable.

Current listings of persons and positions, as well as individualized suggestions, will be furnished to persons or committees upon request. A small fee of \$25 will be required to cover costs.

Address all communications to:

Rev. Julian Alexander Jr.
1 Breeze Knoll Drive
Westfield, NJ 07090

P. 6 THE PRESBYTERIAN COMMUNIQUE

OVERSEAS MISSION POLICY EXPLAINED

by Oscar McCloud

In opening the Program Agency board meeting with a report, the Rev. J. Oscar McCloud, general director, said that relating to overseas churches as equal partners was more important than sending evangelists whom they did not want to receive. Overseas Mission was one of several important topics considered by 40 of the agency's board members at a 4 day meeting in Philadelphia recently.

Overseas Mission Theology

In discussing the overseas mission work of the Program Agency and criticism that the agency is not doing enough to evangelize persons in other countries, McCloud said that when the denomination relates to churches in other countries, "we are in partnership—we're not there as the senior partner, with them being junior partners."

Said McCloud, "We are in the posture of responding to initiatives. We're not there to exercise the priorities of the Presbyterian Church."

Thus, said McCloud, "If we're not providing more evangelists to Africa, Asia or Latin America, that's because that's not what they have requested." Typically, he said, churches in those countries request educators and health-care workers.

"One of the criticisms that I hear most about our mission is why we do not send out young people whose basic qualification is that they are deeply-committed Christians," McCloud said.

The answer, he said, is that "the churches we are working with are not asking for people whose basic qualification is their Christian commitment." They

want that, he said, but also "they are asking for people who come with some kind of skill, some kind of experience."

Therefore, McCloud said, "the church in India says 'Don't send anyone to India whom you are not using in your own situation.' That is the approach we've had."

Added McCloud, "We've tried to balance our support for mission involvement between financial grants, support for leadership, as well as supplying personnel."

Overseas Personnel Openings

Later in the meeting, the board validated a list of 50 requests from overseas churches and institutions for personnel to be appointed from the Presbyterian Church (U.S.A.).

Responding to a question from Robert Whitford, West Lafayette, IN, as to whether there is money to fund all 50 validated positions, the Rev. William Miller, director of the Unit on People in Mission, said the denomination currently is budgeted to support 285 fraternal workers and 30 International Subsistence Service (ISS) workers (who by choice work at a subsistence level).

"With expected completions of service and retirements," said Miller, "and a 50 percent change in ISS [because those appointments are usually for two years], we anticipate 12 to 15 ISS and 15 to 20 fraternal workers to be appointed. When we have validated only the actual number needed, we've wound up with a gap [in finding personnel]."

(Taken from UPCUSA "Weekly Wrap-Up," release #8526.)

Church Must Face and Minister To Realities Of Aging

Eighty-year-old, blind, but really seeing seer Joseph Sittler, theologian, spoke to the first National Symposium on the Church and Aging. He called his non-dull life "dull." And went on, sagely; "It's the task of the church to introduce death into life, not make it a topic that is talked about at or near the end of life. Aging is sad. To confront death is not jellybeans. The Christian faith never, never makes soporific, gelatinous language about how nice it is to get old. It's sad; it's pathetic; it's even bitter; and it takes courage. But, by God, we won't say that." So he does.

"The church must look life squarely in the face from the standpoint of the Christian confessions and say things the way they really are. We must tell the truth." The church "cannot do all the obvious material, medical, nurturing, compassionate caring for all the people that ought to be done. These things ought to be done for old people, and for all people, whether they are in a Christian civilization, a Buddhist civilization, or simply a civil community." Sally Bateson reports. (Lutheran Council USA Office of Communication and Interpretation)

(Reprinted from *Context*, Vol. 16, No. 21, Dec. 1, 1984)

"THE UNFINISHED TASK"

	REACHED Peoples	UNREACHED Peoples	Proportion
I. A.D. 34			
Peoples	4		
Congregations	100	4,000	1,000 to 1
Pastors	100	1	100 to 1
Believers	5,000	1	100 to 1
Other Indiv.	1,000,000	1,000	5 to 1
Missionaries	1	200,000,000	200 to 1
		10	10 to 1

Note there are 40 peoples to be reached per congregation.
Also note, 40,000 "Other Indiv." per believer.

II. Today			
Peoples	7,000		
Congregations	2,500,000	17,000	2.43 to 1
Pastors	800,000	1	2,500,000 to 1
Believers	270,000,000	1	800,000 to 1
Other Indiv.	2,000,000,000	1,000,000	270 to 1
Missionaries	90,000	2,300,000,000	1.15 to 1
		10,000	9 to 1

Note there are now 147 congregations per unreached people!
Also, now only 16 "other Indiv." (R & UR Total) per believer.
Or, only 8.5 Other Indiv. in the UR category per believer.

III. Then and Now			
Peoples	1,750 times		
Congregations	25,000 times	4.25 times	
Pastors	8,000 times	1 time	
Believers	54,000 times	1 time	
Other Indiv.	2,000 times	1,000 times	
Missionaries	90,000 times	11.50 times	
		1,000 times	

Then: 1/40th of a cong. per people to be reached. Now: 147.

Then: 40,000 "Other Indiv." per believer. Now: 16.

Note: of those 16, only 8.5 are in Unreached Peoples—
(Where there is no church)

Note: The material above involves the following assumptions and estimates:

1. UNREACHED PEOPLES means no indigenous church yet.
2. These peoples contain and seal off half the world's population, avg 150,000 each.
3. Knowing the 270 million believers, "CONGREGATIONS" means 100 believers.
(Most congregations are smaller, so this is a conservative estimate.)
4. "PROPORTION" means the ratio, whichever direction is greater than one.
5. "BELIEVERS" means committed Christians; all "CHRISTIANS" is over 1 billion.
6. Peoples "THEN AND NOW" means 7,000 divided by 4, for example.

Compiled by Ralph D. Winter, January 27, 1985

Dr. Virgil Cruz Goes to Louisville Seminary

The Board of Directors of Louisville Presbyterian Theological Seminary has confirmed the appointment of Dr. Virgil Cruz as Professor of New Testament.

Dr. Cruz grew up in the former United Presbyterian Church of North America in upstate New York, and he attended Houghton College and Pittsburgh Seminary. He served as a parish pastor and received his Ph.D. in New Testament

from the Free University in Amsterdam. His published dissertation deals with the book of Revelation, and he is also the author of several articles, essays, and reviews. Before going to Western Seminary, he taught New Testament at Dubuque Theological Seminary for seventeen years where he was highly respected for his scholarship and teaching skills.

Louisville Presbyterian Theological Seminary was founded in 1853 and was the only seminary supported by both the northern and the southern branches of the Presbyterian Church.

Longtime friend and supporter of PUBC, Virgil Cruz was elected to PUBC's Board of Directors in February, 1985, in Philadelphia.

Cruz will begin his teaching duties in January, 1986.

Needed in the Church: A Controlled Explosion

by Dr. Richard Lovelace

Explosives have many constructive uses. Planes and automobiles are driven by controlled explosions in combustion chambers. Builders of mines and dams use dynamite to excavate and clear the way for new foundations.

But explosives are destructive unless they are carefully aimed and calculated. No one idly tosses a match into a room full of TNT.

For this reason, pastors have sometimes failed to level with their congregations about problems in the larger church. There are enough unmanageable situations in the local sheepfold. Better not to announce that wolves are in the area and risk stampeding the sheep.

Now, however, there are agents inside and outside the P.C. (U.S.A.) who are making a point of calling attention to what is wrong in the denomination. There are groups which are scandalized by support in the church's leadership for abortion and homosexual practice. Some would like to set off bombs in the fold so they could wreck the old structures, and gain sheep and shepherds for themselves.

What is needed instead is a controlled explosion of focused concern which will set things right. It would be better to shoot the wolves, or scare them off with warning shots, then to wreck the fold and have to build another.

Richard Hutcheson, in *The Evangelical Challenge in the Mainline Church*, notes that the worldwide mission outreach of the Evangelical movement is financially supported not by smaller, theologically "pure" denominations, but by the large, pluralistic mainline churches. If large numbers of these congregations move to exit the Presbyterian Church, they will at best have their attention diverted from mission to creating new and costly structures.

At worst, they may have to throw all their energy into reconstructing the least important part of a church—the building. Either way, mission and witness will suffer.

No—it would be far better for Evangelical pastors to target the areas where reformation is needed in the church, and focus their concern to promote constructive action.

This is not merely a reasonable suggestion; it is the command of Jesus Christ. Jesus says: "I am the good shep-

herd. The good shepherd lays down his life for the sheep. The hired hand is not the shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. The man runs away because he is a hired hand and cares nothing for the sheep" (John 10.11-13).

Many would argue that there is a long Protestant tradition of separating from evil church systems just in order to save the sheep — or at least to protect the right to feed them with the pure Gospel. Others would say that we do not want to be Judas goats leading the flock into the slaughterhouse; nor do we want to be a support system for a pack of wolves.

There are situations where separating from a denomination is necessary. If we are really being forced to violate our conscience, or are drastically hindered from carrying on mission, then we may have to follow the path of the Reformers.

Often such churches quote Paul's words in II Corinthians 6:14-18: "Do not be yoked together with unbelievers ... 'Therefore come out from them and be separate, says the Lord.' " Although this passage states the universal principle that we must not put our weight behind a program whose ultimate goal is unrighteous, it does not command us to separate from other Christians in the view of Charles Hodge and most other

Reformed exegetes. "Unbelievers," in the text means pagans.

Then what do we do when the church adopts and promotes pagan programs, such as abortion and homosexual practice? Paul's example is clear and instructive: we remain with the sheep and bark at the wolves. This was Paul's strategy in dealing with Galatian legalism and the Corinthian indiscipline which tolerated incest and denial of the Resurrection. As Calvin comments, here were two of the messiest church situations we can imagine; and yet Paul gives us no hint that he considered leaving the fold to the wolves.

What do we do today in cases where administrators or groups within the church manipulate its process to support homosexual practice and abortion? Let us not mistake the seriousness of these issues. In one case, we are supporting a pagan culture's use of infanticide as birth control. In the other, we are supporting an attack on the spiritual lives of homosexual Christians, according to Romans 8:13b: "If you live according to the sinful nature, you will die."

Clearly it is the responsibility of pastors and other leaders who see these evils to expose them to the whole church, including the laity. And it is the responsibility of the laity not to explode in self-righteous anger — for "anger of man does not achieve the righteousness of God," as James says — but instead to promote a controlled explosion of prayer and responsible action. Where the first resort is prayer — including prayer for our opponents which leads to our loving and forgiving them as Jesus commands — the Holy Spirit will guide us to make strategic moves promoting reformation.

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COURTESY IS IN; RUDENESS OUT

by Charles A. Hammond

*Executive Presbyterian, Presbytery of
Wabash Valléy, West Lafayette, Ind.*

I read in the more expensive press that courtesy is back in; rudeness is out. Those who answer phones and place calls for the Presbyterian Church in all its manifestations should be aware of this.

When I call and ask to speak with someone, I usually identify myself, and I should; it is polite. But sometimes I forget. When I do, I get this rude question: "Who is it?" I want to answer, "Does it make a difference?" In our office, we all are instructed to say, "May I tell her or him who is calling?" Or we immediately make it clear that the person sought is not available now. There should be no implication that you have to be really important to get through directly to the incredibly important person you are calling.

If courtesy is in, then discourteous phone answering is out. We cannot expect people who answer the phone to be always and eternally warm and kind. It may have been a really bad day, so don't give them a rude question to ask. Give them a kindly question, and even if they are flustered or hassled, they will be kind to the caller.

But the caller also must be kind. The courteous rule is that the caller is the petitioner. Therefore, don't call and ask me to hold while you go find whoever it is who wants to talk with me. If I want to call you, I may have someone else look up the number, or even dial it, but when I initiate the call, I should be ready to talk. Status games with secretaries are inappropriate for presbyters, pastors, and church officials.

One other minor problem that modern technology creates that makes us rude: The beep on the line when you are talking, followed by a "will you hold a moment" may be great for never missing a call, but it is upsetting to a conversation. I suppose we can't overcome technology. But we can overcome rudeness by never answering, "Who is it?" or having someone else place our call, and then when our audience has gathered, deign to talk with them.

Used by permission *Monday Morning*, Jan. 21, 1985.

PUBC—Our Ministry, Our Future

Who We Are

We are a fellowship of Presbyterians who love Christ and seek the spiritual revitalization of the Presbyterian Church. We are a theologically-oriented group of pastors and lay persons, best identified as evangelical, who understand the value of active involvement, and, where necessary, creative dissent within the denomination. We desire to further the renewing work of the Spirit in obedience to the authority of God.

Our Purpose In This Reunited Church

It is to be a catalytic agent of reconciliation, reformation and renewal. Towards these ends our objectives are:

Theological Renewal—To stimulate theological discussion, to encourage a balanced Biblical emphasis in theological education and to participate in the judiciaries of the church, seeking to bring an informed Biblical perspective on all issues.

Spiritual Renewal—To seek to revitalize the life of the church at all levels through prayer, Bible study, fellowship and other classical spiritual disciplines.

Church Unity—To act as an agent of reconciliation or advocacy between the denomination and those who may feel remote from it and to develop and maintain fellowship and cooperation with other like-minded renewal groups within and without our denomination.

Holistic Mission and Service—To urge the faithfulness of the church in evangelism and in furthering holistic mission, righteousness and justice within a global context, both on our own and in cooperation with other churches.

Our Recent Activities Include

—Sponsoring, along with three other groups, the Presbyterian Congress on Renewal in Dallas, January 7-10, 1985, with almost 6,000 attending, the largest extended gathering of Presbyterians in our church.

—Initiating 6 mission consultations resulting in a mission-design proposal for restructuring the church.

—Monitoring the homosexual issue at all levels to insure the traditional Biblical position as set forth in the policy statements of the former UPC (USA) (1978) and PCUS (1979).

—Attending meetings of the General Assembly Council and other official church bodies, and arranging consultations with church leaders on a broad range of issues of concern to Evangelicals.

—Assisting in the formation of a Chapter 9 group, Presbyterians for Biblical Sexuality, resourced in part by former homosexuals/lesbians, to address concerns for sexual wholeness.

Concerns For the Reunited Church In the Coming Year:

—**Evangelical Emphasis**—Will the national decision makers make this a priority?

—**Mission Outreach At Home and Abroad**—What shape will our mission design take? To what extent will our national decision makers make sure that we seek to make disciples?

—**Current Issues**—Many forces from various groups impact our new denomination. Where will our national policy makers find the directions in which we will go? Will we seek a Biblical basis?

—**Theological Inclusivism**—Will it be more of a reality?

Our Future Ministry

It depends on your partnership. The opportunities and needs for PUBC's evangelical voice and renewal ministry are expanding, yet we rely solely on your contributions as churches and individuals. (No money is received from the denomination.) Continue with us in ministry by your prayers, your monetary contributions, and your active participation in the church and its judiciaries.

Our Current needs include:

—Funding for our General Assembly mission team as a resource to leaders and commissioners.

—Travel expenses in order to attend important denominational meetings around the country.

—Salary for a much needed office manager.

—Funds for wider distribution of the PRESBYTERIAN COMMUNIQUE, our quarterly publication.

King College—Integrity in Academics and in Evangelical Community



Students at King College leaving the dining hall en route to the Chapel.

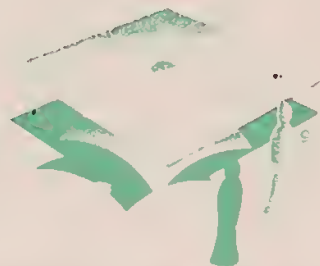
King College is a small but venerable liberal arts institution situated on a hilltop two miles from the center of Bristol, Tennessee, only a mile from the Virginia border. The storybook campus, which includes a wooded 635-acre tract, features 14 buildings planned around a Georgian architectural theme.

Founded in 1867 by the Presbyterian Church, King is now an independent four-year co-educational liberal arts institution with 554 students, up from 235 students five years ago.

The serene landscape belies its struggle for survival in the 70's. King's endowment was small and its financial condition precarious (not unlike many denominational schools of less than 1000 students) when in the Spring of 1979, rescue came.

Most of the forces which coalesced to bring about its almost certain demise—economic, demographic, ecclesial—were beyond its control.

Help came when an ad hoc coalition of five people, (3 ministers and 2 Presbyterian elders), offered to take over the college. They pledged \$900,000 over the first three years, and promised to raise whatever funds would be needed to help the college become solvent. In return, they required the Board of Trustees to turn the college over to them in order to form a new Board with themselves as the nucleus.



King's soccer team this year claimed the NAIA District 24 and Area 7 championships to earn a berth in the national playoffs in California in November. Here they celebrate after the district clash on King's field against Covenant College.

They brought in a new president, Dr. Donald R. Mitchell, then Vice President of Wheaton College, to take charge. Former faculty were retained without tenure and given one-year contracts only.

King continues today as an independent Presbyterian college with only minimal ties to the Synod of the South. The primary reason for estrangement with the denominational power establishment, according to Richard G. Hutcherson, Jr. in his brief survey of the confrontation in *Mainline Churches and the Evangelicals*, was that "the new group seeking to assume responsibility and control of the college represented the denomination's evangelicals!" There are hints, however, that the deep freeze is beginning to thaw and better fraternal relations with the Synod of the South are developing.

King continues to honor its Presbyterian heritage by maintaining relationships with Presbyterian churches, regional presbyteries, and the evangelical community.

King College offers 16 academic majors, 18 minors, and confers three degrees (Bachelor of Arts, Bachelor of Science, and Bachelor of Science in Education).

Strong pre-professional programs exist in law, medicine, and ministry, and graduates enjoy a high rate of acceptance into

these and other graduate programs. For example, in the 1984-85 year, the five students who applied were each accepted into at least two law programs. Those included the schools at Berkeley, the University of Virginia, Emory University, the University of Georgia, Howard, Washington and Lee, and George Mason University.

Pre-medical graduates attend such programs as those at Bowman Gray, Florida, Medical College of Virginia, Tennessee, and Vanderbilt. Seminaries which King graduates attend include Princeton, Columbia, Dallas, Midwestern Baptist, Austin, Reformed (Mississippi), Union (Virginia), and Covenant (Missouri).

The seal of the college bears the motto "Ecclesiae Et Litteris" — "For the Church and for Learning," a dual commitment which is central to the life of the institution.

Friedrich Nietzsche, philosopher, was right in at least one of his affirmations, according to President Mitchell.



The Staley Distinguished Christian Scholar Lectures are a feature of King life. Here, Professor Brian Griffiths, dean of the City University School of Business, London, speaks with student Ray Fortner after a lecture.

"The essential thing in heaven and earth," he declared, "is that there should be long obedience in the same direction; there thereby results, and has always resulted in the long run, something which has made life worth living."

In building for the future, since 1979 King has deliberately jettisoned a passion for the instant and short-range goals and "emphatically reaffirmed the basic purpose of providing a strong liberal arts education within the framework of Christian dedication."

King College is one among a half dozen or so Presbyterian (USA) colleges distinctively evangelical with principled commitment to enduring values. Donald M. Mitchell is undoubtedly right when he opines, "I believe that what most parents appreciate in the colleges attended by their sons and daughters is not a dizzy series of accommodations to changing moods in our society, but that LONG OBEDIENCE which gives substance to individuals and to institutions."

MJW



Arts and drama professor Penny Mattice's theater classes annually produce a Children's Theater show for area elementary school children. This year, the students presented a circus pantomime.



A MIGHTY MIRACLE IS HAPPENING IN OUR CHURCH

by Elder Dorothy Haglage

It happened as a trickle, and it is being multiplied now to form a mighty river. It started as a small seed falling in the heart of a few elders, and it is now growing like a mighty tree to give comfort to millions. A few elders lighted a small fire, and it is now becoming a mighty fire of the Holy Spirit, transforming our entire denomination.

This is how it started: Being deeply concerned about the constant decline of membership in our denomination, and being strongly moved by the Word of God in James 5:13-18, Joe Pallikkathayil called together ten elders from two churches in Kansas City, to pray over the church. It was a very small prayer-breakfast on January 27. These elders agreed to pray daily with one accord, for the growth of our church. Also, they agreed to come together monthly for a prayer-breakfast, to share their experiences and expectations.

It is impossible for me to write down everything that began to happen since then, both in my own life and in the life of the others in the group, as well as in our church nationwide. Let me at least share with you some of the happenings in our group.

The Lord inspired and enabled us to form a prayer ministry for our church: Presbyterian Elders in Prayer (PEP). We incorporated this ministry to enable all the elders of our denomination to pray with the oneness of mind and heart. We began to publish a news letter to strengthen this daily prayer process. We initiated a 40-Day Prayer Vigil in preparation for our General Assembly meeting in Atlanta, Georgia, where our church celebrated her reunion. We printed 30,000 copies of the Prayer Vigil brochure, and sent them to all our churches. As requests for more copies came forth, we printed and mailed 12,000 copies more. We organized a similar prayer vigil in preparation for our General Assembly meeting in Phoenix, Arizona, in 1984. And, we hope to continue this attempt for our upcoming General Assembly meetings.

At the very beginning we decided that PEP should not get into any controversy or politics in the church. Our emphasis should be on prayer, enabling the whole church to bring everything to God in prayer. As the elders pray with one accord, the whole church will be led in an exciting experience of praying, in an ever-

growing awareness of God's guiding and governing, and in the ever-living affirmation of the Lordship of Jesus Christ. The church will continue to lift Him up, both in her strengths and in her weaknesses, that He may draw the entire creation unto Himself.

In this prayer movement, we affirm that all the elders of our church are selected, ordained, and anointed by the Lord to serve His church for the rest of our lives. One of the major ministries of these elders is to lift up the church daily in life-giving, love-flowing, and action-oriented prayers. Our focus is to enable all the elders to experience the abundant and abiding power of this praying. Our vision is to enable all the elders to grow consistently and fruitfully in the experience of the power of their ordination for the Kingdom of God, and thus lead the church in bringing the Good News.

In 1984, General Assembly granted to us the responsibility of reporting to the Assembly with audited financial reports, as a Chapter 9 Organization. We rejoice in this recognition, and renew our commitment to serve the church unconditionally as the Lord has called us to do.

It is indeed a miracle that more than 10,000 elders have now joined this prayer movement, and we are only two years old! Our goal now is to unite 100,000 or more elders to experience this power of praying with one accord. Besides publishing a newsletter, we hope to develop prayer retreats, workshops, seminars, etc. to enable all the elders to strengthen their personal and corporate prayer lines. We are hoping to develop organizational structures, such as National, Regional, and Local Boards, for the growth of this ministry. Our focus is to electrify the elders in their ministry for the church, and thus to lead the whole church in growing experience of the resurrection of the Lord.

We need your support. If you are an elder, join this daily prayer venture in union with other elders. If you are not an elder, encourage the elders whom you know to join this significant experience. Give us your suggestions and recommendations to add a little "pep" to our church.

For further information, contact us: PEP, 9500 Wornall Road, Kansas City, MO 64114, Phone (816) 942-3272.

The Real Threat in Homosexuality Lesbianism

by Richard C. Halverson

Homosexuality is not the real threat! Homosexuality is a profound problem that deserves our serious attention, concern and compassion.

But the threat is not in homosexuality as such. . .

The real issue is not that people are "gay" — but that the "gay" movement insists on promoting gayness as a legitimate lifestyle.

Which is consistent with the original temptation and human descent from God and authentic goodness. (Genesis 3)

This is the root — the cosmic issue throughout history. . .

Calling that good which God calls evil! It is the fundamental expression of human anarchy in defiance of God's moral order.

Isaiah the prophet puts it this way: "we have turned everyone to his own way . . ." (Isaiah 53:6)

It is not enough to transgress God's law — humans must reject the very idea of order — make immorality moral — sanctify sin!

It is the futile human effort to escape guilt — the relentless, inescapable consequence of moral aberration.

. . . they exchanged the truth about God for a lie and worshipped the creature rather than the Creator. . .

"For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error." (Romans 1:25-26)

Used by permission of Perspective, a bi-weekly devotional letter.

PUBC Represented By Roberta Winter At GA

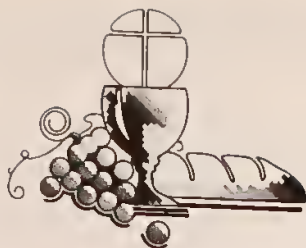
PUBC's corresponding member, with voice at the 197th General Assembly (not vote) to represent evangelical concerns of the Board of Directors and affiliate members, is Roberta Winter.

Winter is Vice President of PUBC and Chairwoman of the Mission Committee. Dr. Ralph Winter, her husband, heads the U.S. Center for World Mission in Pasadena.

PUBC is one of 19 "Chapter 9" organizations which are permitted one representative to serve as a corresponding member at the General Assembly.

PUBC also will be served at G.A. by a team of volunteers headed by the Rev. William Burd, pastor of the First Presbyterian Church of Aurora. About 35 PUBC mission volunteers will be joined by 8-10 persons from CFP (Covenant Fellowship of Presbyterians) who will monitor committees to track crucial issues of concern to evangelicals, speak at hearings, prepare minority reports, and assist commissioners to the Assembly in a variety of other ways. Rev. John Pavelko is PUBC's co-convenor and chair of logistics. The Rev. Harry Hassall, executive pastor of Highland Park Presbyterian Church in Dallas will head CFP's team, and Dr. Clayton Bell, senior pastor of Highland Park Church, will serve as corresponding member.

MJW



"The Holy Supper is kept, indeed,
In whatso we share with another's
need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds
three,
Himself, his hungengng neighbor, and
me."

from THE VISION OF SIR LAUNFAL
by James Russell Lowell



West Coast Congress on Renewal Envisioned

Pastors and lay persons—some 50 in all—from West Coast Presbyterian (USA) Churches met to pray on May 19 and 20 about the possibility of holding a regional Congress On Renewal.

It would be a mini-West Coast event similar to the national meeting in Dallas in January where 6000 Presbyterians gathered to worship, pray, interface and discuss personal, church, and denominational renewal.

The "prayer meeting", held at Berkeley First Presbyterian, was convened by a committee of four persons appointed by the Presbytery of San Francisco. Committee members are: James Larken, Chairman (First, Berkeley); Henry Bacon (Walnut Creek Pres.); Alice Robie (Hayward Pres.); Charles Seales (Menlo Park Pres.).

Interest in an event was sparked initially in the Presbytery when Dr. Don Buteyn, Dean of San Francisco Seminary and Dr. Aahmes Overton, Pastor of Hayward Presbyterian Church, shared their experience in March. Presbytery proceeded to appoint a committee to study the feasibility of a West Coast Conference.

More representatives from the West Coast attended the National Congress than any other region of the United States.

MJW

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LETTERS TO THE EDITOR

Need for New Focus in Curriculum

An urgent plea from half the Presbyterian congregations in our land: "Give us some good Sunday School literature that's biblical, Christ-centered and Presbyterian!"

Big issues facing the Presbyterian Church (U.S.A.) today? There's none bigger than the crying need of congregations for good Sunday School literature!

Consider the handicaps faced by a congregation which earnestly seeks to faithfully reach the lost and build up the saints, when nearly all phases of the church's literature reflect the determined liberal stance. This literature: it includes not only (1) S.S. and V.B.S. materials, prepared in cooperation with our partner denominations (JED, Shared Approaches); but also (2) material for the promotion of the world missions (more partners: in this case, Friendship Press); (3) stewardship materials, likewise standardized partnership literature; (4) youth work materials and (5) women's literature... most of which gives little help or comfort to the grassroots evangelical pastor and his people who want solid, biblical, Christ-centered materials "like we used to have" (a complaint which we in the former PCUS can identify with)—up until the last decade or so.

The solution is NOT to try harder to impact the present processes of material preparation. There's a wealth of experience of trying to do just this: individuals and organizations have variously sought to make the Christian Education material more responsive to these needs for the past 20-odd years, with limited results for their efforts. Obviously, when boards and agencies, editors, staff people, writers, all reflect the lock-step liberal views that happen to be current, then there is not much that can be done by nibbling away at the edges.

WHAT IS NEEDED: A major policy decision by the General Assembly, that this church will in fact embrace THEOLOGICAL PLURALISM, and in a practical and concrete way — by giving the blessings and resourcing of the church to the preparation of optional materials designed to meet the needs of the evangelical constituency. And of the five literature areas mentioned above, the most logical place to begin is at the central point of the church's teaching ministry: Sunday Church School, and Vacation Church School curriculum materials.

p. 14 THE PRESBYTERIAN COMMUNIQUE

HOW TO ACCOMPLISH? I suggest we begin by extending a call to the various Presbyterian evangelical "chapter nine" organizations to come together in a congress of evangelical Presbyterian groups. Much important agenda could be considered at such a meeting. But the universally-felt need for Christian Ed materials might become the rallying point: church renewal needs proper grist for the spiritual mills!

As an outgrowth of this evangelical congress, there would be appointed a Curriculum Task Group — chosen from across the whole spectrum of Presbyterian evangelical organizations — composed of persons with special interest and skills in the area of curriculum. The task group would be given some initial sense of direction by the congress, growing out of its deliberations, and possibly taking some form such as the following:

1. Explore the possibility that one Track of the JED "Shared Approaches" might in fact be turned over to appropriately constituted evangelical management. Such a step would have to be taken in conjunction with our evangelical friends in the JED partner denominations; the resulting curriculum would continue to be a cooperative venture, under the "Shared Approaches" umbrella.

2. Consider as an alternative the need for a thoroughly Reformed and evangelical "track" of materials. This curriculum might be funded by cutting back on the number of JED (liberal) tracks. (A persuasive selling point might be the fact that some 50% of our Presbyterian churches are using other-than denominational literature; let's recapture this lucrative market from the Independents!)

3. Set definite time-frames for action. **AIM FOR DEFINITE PROPOSALS TO THE 1986 GENERAL ASSEMBLY**, with concurrent overtures being sought from every one of the presbyteries.

4. From the very outset, publicize widely the calling of this congress for the purpose of addressing needs for curriculum for evangelicals: Continue to give maximum publicity to each step of the process as it unfolds.

And more: this may be perceived as a very heartening signal to the many

former-PCUS congregations which went along with Reunion on a "show-me" basis; who have waited for the window-of-opportunity time for withdrawal; and who thus far may not yet have seen many concrete signs of hope for evangelicals at the grassroots level.

For the task of actually producing the curriculum there is a wealth of experience, talent and enthusiasm which can be readily identified and tapped. It's a difficult and costly enterprise to undertake, however; no one organization or even coalition of organizations should attempt it except as a last resort. This will permit the Church to deliver on the promise that it is committed to the principle of diversity within unity: of pluralism THEOLOGICAL as well as cultural.

Charles S. Sydnor, Jr.
Kingsport, Tennessee

Responses to Homosexuality Issue

Enclosed please find my address label for "Presbyterian Communique" to assist you in deleting me from your mailing list.

I am continually appalled by your lack of Christian understanding and concern for the problems faced by homosexuals. I suppose I am 180° away from your point of view on this important subject, especially with your contention (eg. page 12 of the Summer/Fall issue) that homosexuals are "sick"; that is, need "healing." Not only are you continuing a negative campaign against homosexuals; you are also impervious to the APA's observation that homosexuality is NOT a "sickness."

Although I am no longer active in the institutionalized ministry, I continue to minister to my homosexual friends and acquaintances in the spirit of God's forgiving love, made manifest in the words and actions of Jesus Christ, God's Son. If he were alive in the flesh among us today, I feel certainly that Christ would be again among the outcast, the "sinners," the ones whom "respectable folk" condemn. This was one of the most damning condemnations against him that led him to the cross, and you are not fully aware of the scandal that he caused in his time.

I prefer to cast my lot with those same outcasts and trust to the God who made us all—as well as our inborn sexual proclivities—to watch over ALL of his own—gay and straight!

Sincerely, Frank E. Ball
Indianapolis, In.

Thank you for your letter of March 16. I am grateful for your attention to the article from Evangelica that I sent to you and am eagerly anticipating your comments on it.

Your comments on repentance being essential to our faith brought to mind a Rabbinical saying that I first encountered a few years ago. It was at the heart of a movie called "The Chosen One", a story of two Jewish boys growing up in New York City during World War II, one the son of an Hasidic Rabbi, the other a son of a prominent leader in the Zionist movement. Near the end of the movie, there was a deeply moving scene of reconciliation between the Rabbi and his estranged son, in which this saying was recited as characterizing God's desire for our repentance and reconciliation to Him.

As is often the case when one is emotionally involved, afterwards I couldn't remember the exact words of this saying. You can imagine my delight and gratitude when I came across the saying again last Fall after purchasing William Barclay's Daily Bible Study. In his discussion of Matthew 3:7-12, after explaining the stringent and demanding definitions of repentance implicit in John the Baptist's message, Barclay says this of the compassionate side of repentance: "Loveliest of all, God comes halfway and more to meet the penitent: 'Return so far as you can, and I will come to you the rest of the way.' The Rabbis at their highest had a glimpse of the Father who in love ran to meet the prodigal son."

Today there are tens of thousands of gay and lesbian people who want to come home to their God, who want to find a place in the Church, who want to lead lives of ordinary Christian decency and integrity, but who cannot meet the high-impossible demands for repentance placed on them by those who insist on their sexual re-orientation. Can we not allow these children of God to return to Him as far as they can and allow God to come to them the rest of the way?

As far as ordination goes, I must admit I have mixed feelings about the matter. While I am for inclusivity and against any form of second class membership in the Church, I would much rather see a gay support group functioning in our Presbytery rather than the bitter acrimony over whether our only "More Light" church, Westminster, has the right to ordain gay people as deacons and elders.

My awareness of the need for a gay support group has been increased by my friendship with a 29 year-old young man

LETTERS

named Gordy. Gordy is a son of a Baptist minister from a small town near Syracuse. He is a devout Christian, and an active supporter of World Vision.

At the age of 19, Gordy knew that he was gay but attempted to deny it. Three years ago, he married a woman he knew in the vain hope that his homosexual feelings would disappear. The feelings didn't go away and the marriage became a living hell. After a year of sheer misery, Gordy and his wife divorced. Because of the divorce (and knowing nothing of Gordy's homosexuality), leaders in the local Baptist Church where Gordy and his wife belonged disfellowshipped him. Going further these same leaders persuaded the officials of International Students, Inc. to also disfellowship Gordy.

When I first met Gordy six months ago, he had been counseling for nearly a year with a friend of mine, a Christian psychologist, who introduced us. It is very difficult not to like Gordy. He's tall and lanky and looks more like a farm-boy than the systems analyst he is. He is one of the most simple, artless, and direct men I have ever met, without a shred of artifice or guile. I shall never forget one evening last fall, when I invited Gordy to supper at my place. After the meal, we talked of his pain and loneliness. I glanced at his face and saw such a tortured, tormented look in his eyes and I felt a sharp pain deep inside me, such that I was forced to turn away so as to maintain my self-control. Afterwards he left and I, alone, thought of him and broke down and wept out of sheer pity and sorrow for my poor, poor friend's misery.

I am haunted by the thought of the scores of lonely gay and lesbian people in our Presbytery, abandoned by their Church. Will they all be as fortunate as Gordy to find compassionate support groups such as Dignity and MCC? Or will they discard their faith as an irrelevant exercise in futility, never again seeking spiritual direction for their lives. And what of us, gay and straight, who remain in the Church, yet never lift a finger to help them? Are we not as accursed as those

who deliberately put stumbling-blocks before the paths of the 'little ones' who believe in Jesus (Matt. 18:5-7)?

Bob Scharf
Hamburg, NY

I notice that the homosexual issue continues to be a lively one in your denomination as it is in ours.

I enclose a copy of the March issue of Mandate, which is the United Church mission magazine. I was invited by its editor to write on homosexuality as a "moral" issue. It is in combination with another article on homosexuality as a "justice" issue.

One of the persons who corresponded with me as a result of the article said: "I think perhaps it was unfortunate that there was not a third article which drew together and weighed this subject in terms of justice and morality. Without this, there is a sense in which the two statements seem to pass each other like ships in the night."

In answer I commented: "It seems to me that God's justice arises out of God's righteousness. That is, justice is based on morality. In terms of what the Christian sees as justice, it is based on God's righteousness ultimately and authoritatively as it is revealed in Scripture. In my article, I have attempted to indicate that "natural" revelation (reason, observation, logic) corroborates what the Scriptures reveal so uniformly and clearly. Therefore, in a general way, in terms of morality, the homosexual lifestyle is against God's will and, therefore, not according to God's righteousness, then for the church to legitimize, promote and encourage the homosexual lifestyle is a case of gross injustice. It is an injustice for the church, for society and for individuals caught up in this condition of the fallenness of humanity. The outcome of this legitimization is, as yet, unclear, but I predict it will be disastrous, precisely because it is against the moral principles of a just and righteous God."

Ralph Garbe
Past National Chairman
United Church (of Canada)
Renewal Fellowship
Scotland, Ontario

Thanks!

I continue to enjoy Communique and the impact you have had on our denominations change in direction. May God bless all of your efforts.

Larry K. Jackson
Eneid, Ok

Cavalier Treatment of Abortion by GA?

I appreciate your editorial notice in the recent Communique about the study of The Covenant of Life and The Covenant of Creation called for by the 1984 General Assembly.

One theme of your editorial troubles me, however. You state the conviction of "many of us" that the Assembly committee dealt "almost cavalierly with the 14 overtures" related to abortion policy. In the first place, there were 16. You appear to overlook the 2 that affirmed General Assembly policy. In the second place, I cannot understand how anyone who was there could make such a charge. The committee allocated an enormous proportion of its time to discussion of those overtures and the subject of abortion and displayed great patience and consideration toward the small minority who opposed General Assembly policy in this matter. They were heard at great length. After all the debate and speeches and motions, it was clear that the committee, and later the General Assembly, overwhelmingly rejected the position they advocated. The result may have been a disappointment to you, but to charge the committee with a cavalier approach is manifestly untrue and unfair.

Presumably in an attempt to imply that the result of committee deliberation was manipulated, you charge bias in the committee staffing and leadership. What is your evidence? These persons, like the overwhelming majority of persons on the committee and in the General Assembly, support the policy of the General Assembly! If support for General Assembly policy disqualifies Presbyterians for leadership in the denomination's processes, then we have come to a strange understanding of Presbyterian policy indeed! I do not see the fact that Ben Sheldon, President of Presbyterians Pro-Life, made the same remarkable charge in a letter to Vernon Broyles renders it more credible.

The General Assembly of the Presbyterian Church (U.S.A.) is not in the process of trying to decide what its policy in this area should be. It has a policy, one inherited from both predecessor churches and redefined and reaffirmed at its own first Assembly in 1983. That policy is opposed by some in the church and they are trying to persuade the General Assembly to change it. That is their right, as it is the right of those who disagree with any policy of the General Assembly. But to charge those Presbyterians who support and act on General Assembly policy with conflict of interest,

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LETTERS

or to allege that governing bodies and agencies that support the policy are acting unfairly, as some do, is ludicrous—particularly in light of your understanding of the G.A. policies you agree with.

Dean H. Lewis
Director Advisory Council
on Church and Society



Women's Issue Softpedaled?

The article by the Rev. Kathy Goodrich in your winter, 1985, issue, piqued my interest. I think Ms. Goodrich is on target in many places in the article "Evangelical Women in Ministry — Myth or Reality?"

However, she writes in part: "Perhaps speculation regarding motives (as to why evangelical women are not welcomed or integrated into churches or presbyteries quickly) is not as useful as examining the process and results of this practice, whether conscious or unconscious."

I sympathize with Ms Goodrich's plight — but she misses the point or chooses to skirt it in the above quote. The real issue is: many evangelicals in the Presbyterian Church (USA) do not believe women should be ordained as elders or clergy. Ms Goodrich can examine the process all she wants; she can speculate all she wishes. But she, possibly unwittingly, summarizes the real problem when she writes: "Each of us has a responsibility to pursue God's call to us." I agree. However, when a woman says, "My call is in the Ministry of the Word as a clergy person," many evangelicals say, "No it is not! Be a Christian Educator, be a Bible-study leader (as long as there's no 'authority' over men!), teach Church School. But preach, celebrate Sacraments? Never!"

While I know P.U.B.C. supports women's ordination per se, is there a chance that this underlying issue in Ms. Goodrich's article is hidden for fear of offending some of your subscribers who, I am certain, wish she were not "the Rev."?

Stephen H. Janssen
Yardley, PA

Freemasonry?

Last Sunday was a shocker. As I listened to the morning announcements...I heard accolades heaped on a young man recently promoted within the Order of DeMolay...., praise was being offered to an adolescent involved in Freemasonry.

Realizing that many people are unaware of the basic tenants of the Masonic belief system, I approached my Pastor. To my dismay, he and some of the Elders did in fact know. They knew: That Masonic teachings rely on Gnostic and Mystery religions for their methodology. That the "secret" name (among others) given God is "Jah-Bul-On" or, Jehovah-Baal-On (On, the Egyptian sun god). That the Lodge's primary objective is spiritual progress resulting in eternal life — this, strictly on the basis of good works and personal morality.

As a syncretistic organization some might presume that Christianity has, or could, be worked in. One teaching forever negates this possibility: Masons hold that, "the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoraster, can assemble as brethren and unite in prayer to the one God." (Morals and Dogmas by Albert Pike, a leading Mason).

It is because of this universalist thrust that Masonic prayers are not offered in the Name of Jesus.

As my Pastor explained, the problem Session wrestled with was "peace, unity or purity." While I disagree with their conclusion, I can certainly appreciate the ever-present tension of that choice. Some Session members as well as other members are Masons. The fear of an explosion if this youngster were not applauded was real.

I write you in the hope of opening a dialogue on a wider scale than is possible in one congregation. How should Presbyterians committed to "peace, unity and purity" respond? Are there guidelines the readership of the Communique can offer? Do you, as Editor, have some input?

K.L. Hinkson
Upper Darby, Pa.

World Council

I read the Communique with great interest and profit.

Our church is seeking to make a statement concerning the World Council of Churches. We have inquiries from people who want to know where we stand in relationship to them. Has P.U.B.C. any position papers or are there any articles that might help us with this? If you could send anything you thought might help us we would be more than grateful.

John S. Bristol
Milpetas, CA

RELIGION

260 GRADUATE

From Seminary, Princeton Theological Seminary conferred 260 postgraduate degrees at its 173rd Commencement last Tuesday in the Princeton University Chapel.

One hundred fifty students, of whom 51 were women, received the master of divinity degree, the basic degree in preparation for professional ministry in the Christian church. Sixteen doctor of philosophy degrees were conferred, of which two went to women.

Dr. Samuel H. Moffett, Henry Winters Luce Professor of Ecumenics and Mission at the Seminary, and former missionary to China and Korea, gave the Commencement address. He spoke on "An Unusual Model for Ministry." A 1942 graduate of the Seminary, Dr. Moffett spent 26 years in Korea as an educator and minister, serving as both dean and president of the Presbyterian Theological Seminary in Seoul.

Dr. Thomas W. Gillespie, president of the Seminary, also addressed the graduates after conferring the degrees. The Seminary choir under the direction of David A. Weadon, director of music, provided music for the service.

Graduates from the Seminary will serve in many denominations of the Christian Church throughout this country and around the world as pastors, educators, chaplains and administrators.

children's ministry and a membership awareness class in its summer schedule.

All children will attend half the worship service and then be dismissed to attend their Bible learning lesson class.

A Membership Awareness class will start this Wednesday with a view toward the church's official organization and charter Sunday in October.

The new children's program and the membership class will take the place of the former Christian Education program. Visitors are welcome at all events. For information, call the Church office at 799-0074.

The Separated and Divorced Catholics Support Group at St. Paul's Church will meet on Monday in the St. Paul School cafeteria at 8 p.m. Amy Yatzkan, director of Community Guidance Center of Mercer County, Whitney Center, will speak on "Parents Are Forever." The adjustment that children of all ages and stages face after divorce will be discussed. Interested persons are invited. For further information call Trenton Diocese Family Life Bureau, (201) 780-1297.

Beverly McNally will lead the Second Hour discussion on the Soviet Union at Christ Congregation this Sunday and the following Sunday, beginning at 11:15.

Her presentation is entitled "A Peace Tour of the Soviet Union," and will include slides of her two visits to the Soviet Union with the Baptist Peace Fellowship.

Obituaries

Continued from Preceding Page

as a juvenile court referee for Princeton Borough and most recently was a director of the U.S. Foundation for Inter-

direction of the Kimble Funeral Home. Contributions may be made either to the Princeton First Aid and Rescue Squad, PO Box 529, Princeton 08542; or St. Paul's Health Ministry, 214 Nassau Street, Princeton 08540; or to the Department of Community Health-Hospice, 253 Witherpoon Street, Princeton 08540.

C. William Mack, 64, of Crescent Avenue, Rocky Hill, died June 1 in Vergennes, Vt., while visiting his son.

Born in Princeton, Mr. Mack lived in Rocky Hill for 40 years. A Navy veteran of World War II, he was an automobile salesman with Cathcart Pontiac in Trenton for many years. He was a member of Princeton Lodge No. 38, F&AM; Princeton Elks Lodge, BPOE No. 2129; Princeton American Legion Post No. 76; and the Rocky Hill Volunteer Fire Co.

Survivors include his wife, Audrey Winkelmann Mack; three daughters, Mrs. Lynne Blydenburgh of Princeton, Mrs. Karen Maestrini of South Meriden, Conn.; and Mrs. Donna B. Spafford of Houston, Tex.; a son, David B. Mack of Vergennes, Vt.; eight grandchildren, and a sister, Mrs. Caroline Goeke of Princeton.

The service was held in the First Reformed Church of Rocky Hill with the Rev. Ruth B. Fries, pastor, officiating. Burial was in Rocky Hill Cemetery, and arrangements were under the direction of the Kimble Funeral Home. Contributions may be made to the First Reformed Church of Rocky Hill, Rocky Hill First Aid and Rescue Squad, or to the Rocky Hill Volunteer Fire Co.

Rose F. Taylor, 65, of Edison formerly of Prince-

Mass of Christian Burial was celebrated at St. George's Roman Catholic Church, Washington Crossing with burial in Harbournon Cemetery.

Robert L. Bull III, 53, of Mt. Lucas Road, died June 2 at home of cancer.

Born in Alexandria, Va., Mr. Bull was a self-employed editor who had worked for Prentice Hall, Random House and New York University before retiring five years ago. He was a 1954 graduate of Haverford College, where he earned a B.A., and had also studied for a master's degree in art history at the Instituto San Miguel de Allende in Mexico and a master's in education from Columbia University.

He was a member of the Collectors Club.

Father of the late Rachel Bull, who was killed by an intruder into the home in the spring of 1979, he is survived by his wife, Karen Kilbourne Bull; two sons, Robert L. IV and Michael K. Bull, both at home; his mother, Mrs. Elizabeth Wallace of Siesta Key, Fla.; and a brother, Richard C. Bull of Arlington, Va.

A memorial service was held at the Quaker Meetinghouse, the Rev. Daphne W.P. Hawkes participating. Memorial contributions may be made to the Princeton Public Library.

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SUMMER AT THE HUN SCHOOL OF PRINCETON

July 1 - August 9, 1995

6/5/95

Degrees and Diplomas Awarded to Area Residents

Diane Edelman, daughter of Dr. W.J. Edelman, Braeburn Drive, and Carolyn Edelmans of New Hope, Pa., has graduated from Smith College, Northampton, Mass. A psychology major who spent her junior year at Harvard University, she received her degree *cum laude*.

Marjorie Rothberg, daughter of Dr. Harvey Rothberg and Maryann Rothberg, has received the degree of Master of Architecture from Yale University. Miss Rothberg will be employed with the firm of Skidmore, Owings and Merrill in New York.

John P. Servis, son of Mr. and Mrs. John E. Servis, 944 Lawrenceville Road, has received his Juris Doctor degree from The American University-Washington College of Law.

Four area residents are members of the graduating class at Glassboro State College, Glassboro, N.J.

They are, Thomas P. Reardon, 717 Rosedale Road; Cynthia Slovinsky, 598 U.S. Highway 1 North; Marilyn J. Mangone, 942 Alexander Road, Princeton Junction; and Geraldine E. Smith, 1 James Street, Lawrenceville.



Joseph Flummerfelt

Joseph Flummerfelt, artistic director and principal conductor of Westminster Choir College, received an honorary Doctor of Letters degree from Purdue University at the 135th commencement on the Purdue campus.

Mr. Flummerfelt was honored for his achievements in the field of music by the University where he held his first teaching post. He also holds an honorary doctorate from his alma mater, DePauw University.

Mr. Flummerfelt has served for more than 12 years as con-

ductor of both the Westminster Choir and the Westminster Symphonic Choir. He is chorus master of the New York Philharmonic and director of choral activities for the Festival of Two Worlds in Spoleto, Italy and Spoleto Festival U.S.A. He is the conductor of the New York Choral Artists and has guest-conducted and toured with orchestras in this country and abroad.

Thomas R. O'Kane, son of Thomas and Joan O'Kane, 9 Canoe Brook Drive, Princeton Junction, was awarded a Bachelor of Science degree in economics and marketing at the 109th commencement of Boston College.

Mr. O'Kane is a 1981 graduate of West Windsor - Plainsboro High School.

His undergraduate activities included membership in the Personnel Management Society, serving as vice-president; the Marketing Academy; and the Student Admissions Program. He is currently employed as a sales representative with the Bay State Business Products of Abington, Mass. and resides in Boston.

Twelve area residents have received Bachelor's Degrees from Bucknell University, Lewisburg, Pa.

They are, Daniel G. Broad, son of Dr. and Mrs. Bernard Broad, 13 Oak Place; Lynn M. Hastings, daughter of Mr. and Mrs. Charles Hastings, 197 Brookstone Drive; Julie A. Mest, daughter of Mrs. Edward Miller, 144 Constitution Drive, and Dennis Mest.

Also Craig W. Zelin, son of Mr. and Mrs. Albert Zelin, R.D. 1, Stonybrook Road, Hopewell; Frances C. Campo,

Samuel H. Moffett, professor of ecumenics and mission at Princeton Theological Seminary, will receive an honorary Doctor of Divinity degree from King College, Bristol, Tenn.

Dr. Moffett holds degrees from Wheaton College, Princeton Seminary and Yale University. He has had a distinguished career as an educational missionary in China and Korea. He was on the faculty of Yenching University in Peking and Nanking Theological Seminary. In 1951 he was arrested and expelled from China.

After a two-year interim at Princeton Seminary as lecturer, he went to Korea as first principal of the Hyongan Higher Bible School. He later was a faculty member of the Presbyterian Theological Seminary. From 1974 to 1981 he was director of the Asian Center for Theological Studies and Mission in Seoul. He returned to Princeton in 1981.

Mollie O. Fisher, 42 Snowden Lane, and Peter L. Krasnoff, 210 Hamilton Avenue, have received B.A. degrees from Ohio Wesleyan University in Delaware, Ohio.

Sandra J. Hodges, 514 Prospect Avenue, has received a B.S. degree in home economics from Montclair State College.

Pixy Kohli, daughter of Ms. Minnie Kohli, 72 Adams Drive, has received a Bachelor of Arts degree from Rollins College in Winter Park, Florida.

6/5/85

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Continued on Next Page

CLASSIC CARPETS

The Trustees, the Faculty
and the Graduating Class
of
Princeton Theological Seminary
request the honor of your presence
at the
One hundred and seventy-third
Annual Commencement
in
The Chapel of Princeton University
Princeton, New Jersey
Tuesday, the fourth of June
nineteen hundred and eighty-five
at ten-thirty o'clock

The class of 1985. As I
came down the aisle with you today
I was reminded by the lines of
John Witherspoon in the stained glass window
to my left, that though this is our 173rd
Commencement, which is unique in itself, our
tradition goes back even further ~~that~~ than
1812 when college + seminar amicably separated.
John Witherspoon signed my great-great
grandfather's diploma in 1774, 211 years ago.
The next year, 1775, he gave such a
fine baccalaureate address ~~at~~ that he thought
that he repeated it for the next ten graduation
years. And the next year 1776 he became
the only clergyman to sign the Declaration of
Independence.

John W. Witherspoon
Graduate of the
Middle Church
of the
Salem

CEREMONY FOR CONFERRING HONORARY DECREE

(Dr. Samuel Hugh Moffett)

SUNDAY, MAY 26, 1985

DEAN CAINES: Mr. President, I have the honor to present to you
 Doctor Samuel Hugh Moffett, who has been elected by the Trustees of
 King College to receive the honorary degree of Doctor of Divinity.

DEAN CAINES nods to Dr. Moffett.

Dr. Samuel Moffett is the Henry Winters Luce Professor of Ecumenics
and Mission at Princeton Theological Seminary in Princeton, New Jersey.
He was born of missionary parents in Pyongyang, Korea, where he received
his early schooling before studying with distinction at a variety of
colleges in the United States: Wheaton College, for an A.B. degree
(summa cum laude, in Classics); Princeton Theological Seminary, for a
Th.B. in 1942; and three years later, Yale University, for a Ph.D. in
Religion and Church History. Since then he has been a visiting scholar
at Cambridge University and a research fellow at the East Asia Institute
of Columbia University.

As a Presbyterian minister, ordained in 1943, he has served his denomina-
tion as a pastor, a lecturer and as a director of youth work with the
Presbyterian Board of Foreign Missions.

Dr. Moffett also served as a missionary to China from 1947 to 1951,
teaching both at Yenching University in Peking and at the theological
seminary in Nanking. He was arrested by communist authorities and expelled
from China in 1951.

Within four years Dr. Moffett was back in the Orient, this time as a
missionary to Korea, where from 1955 to 1981 he gave distinguished service
to the Presbyterian Theological Seminary of Korea in Seoul and to the
Asian Center for Theological Studies and Mission, also in Seoul. He served
as a director for Yonsei University as well as for Soongjun University.
In 1961 he was president of the Korea branch of the Royal Asiatic Society
and ten years later he chaired the Theological Consultation of the World
Alliance of Reformed Churches in Nairobi, Kenya.

5

The author of six books as well as of many articles and reviews, Dr. Moffett has been the honored recipient of the Litt.D. degree from Yonsei University in Seoul, Korea, the Order of Civil Merit (Peony Medal) from the Republic of Korea, and the Medal of Aaron and Hur from the U. S. Army Chaplains Corps.

PRESIDENT MITCHELL: Samuel Hugh Moffett, servant of Jesus Christ, effective communicator of God's truth in the classroom, from the pulpit and by means of the written Word, missionary statesman and gracious exemplar of the Christian life, by the authority of the State of Tennessee, vested in the Trustees of King College, and by them delegated to me, I now confer on you the honorary degree of Doctor of Divinity with all the rights, privileges and honors thereto pertaining.

MARSHAL SNIDER places the hood.

PRESIDENT MITCHELL presents the diploma and congratulates Dr. Moffett.



News Release

PRINCETON THEOLOGICAL SEMINARY

Contact Barbara A. Chaapel
Director of Public Information
609-921-8300, Ext. 240

FOR RELEASE AFTER JUNE 4, 1985

SEMINARY GRADUATES AT 173rd COMMENCEMENT

PRINCETON, NEW JERSEY

Princeton Theological Seminary conferred 260 postgraduate degrees at its 173rd Commencement on June 4 in the Chapel of Princeton University. One hundred fifty students, of whom 51 were women, received the master of divinity degree, the basic degree in preparation for professional ministry in the Christian church. Sixteen doctor of philosophy degrees were conferred, of which two went to women.

Dr. Samuel H. Moffett, Henry Winters Luce Professor of Ecumenics and Mission at the Seminary and former missionary to China and Korea, gave the Commencement address, entitled "An Unusual Model for Ministry." A 1942 graduate of the Seminary, Moffett spent 26 years in Korea as an educator and minister, serving as both dean and president of the Presbyterian Theological Seminary in Seoul. He has written several books on Asian Mission, including

more, more, more...

June 4, 1985

Seminary Graduates at 173rd Commencement (2)

Princeton, NJ

First Encounters: Korea 1880-1910 and The Christians of Korea. This year marks the centennial celebration of the founding of the Protestant church's mission in Korea.

Dr. Thomas W. Gillespie, president of the Seminary, also addressed the graduates after conferring the degrees. The Seminary choir under the direction of David A. Weadon, director of music, provided music for the service.

Graduates from the Seminary will serve in many denominations of the Christian Church throughout this country and around the world as pastors, educators, chaplains, and administrators.

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A Commencement photograph will be available on June 5. Please call 921-8300, extension 240, for a copy.

6/4/1985

Princeton Theological Seminary
Princeton, New Jersey



One Hundred and Seventy-Third
Annual Commencement

June 4, 1985

THE ADDRESS

THE REVEREND SAMUEL H. MOFFETT, PH.D.
Henry Winters Luce Professor of Ecumenics and Mission

THE HYMN OF THE CLASS OF 1985 "Lift High the Cross" *Crucifer*
(See insert)

THE ANNOUNCEMENT OF FELLOWSHIPS AND PRIZES

THE REVEREND ROBERT M. ADAMS, PH.D.
Secretary of the Board of Trustees

THE CONFERRING OF DEGREES

THE WORD OF FAREWELL TO THE GRADUATES *PRESIDENT GILLESPIE*

THE HYMN "Guide Me Ever, Great Redeemer" *Cwm Rhondda*

- | | |
|--|--|
| 1. Guide me ever, great Redeemer,
Pilgrim through this barren land.
I am weak, but you are mighty;
Hold me with your pow'r-ful hand.
Bread of heaven, bread of heaven,
Feed me now and evermore,
Feed me now and evermore. | 2. Open now the crystal fountain
Where the healing waters flow;
Let the fire and cloudy pillar
Lead me all my journey through.
Strong deliv'rer, strong deliv'rer,
Shield me with your mighty arm,
Shield me with your mighty arm. |
|--|--|
3. When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death and hell's destruction,
Land me safe on Canaan's side.
Songs and praises, songs and praises,
I will raise forevermore,
I will raise forevermore.

—WILLIAM WILLIAMS (1717-1791)
alt. 1978, Lutheran Book of Worship

THE BENEDICTION

PRESIDENT GILLESPIE

THE RECESSIONAL

Trumpet Voluntary

John Stanley

ORGAN VOLUNTARY

Choral and Toccata on 'Veni Creator Spiritus'

Maurice Durufle

David A. Weadon, M.Mus.

C. F. Seabrook Director of Music and Organist

John F. Schuder, D.M.A.

Assisting Organist

Director of Music, Inter-Church Center, New York

The Choir is comprised of members from the Princeton Theological
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- A.B. POLYTECHNIC INSTITUTE, SAN SALVADOR, 1966
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M.A. IN THEOLOGY, SEMINARY, INDIANA, 1984

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- A.B. MERCER UNIVERSITY, MACON, 1981
- M.DIV. CANDLER SCHOOL OF THEOLOGY, 1984

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- S.T.B. GENERAL THEOLOGICAL SEMINARY, 1968

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The Presidential Chairs

Last spring, Princeton Theological Seminary launched an ambitious campaign to raise funds in support of faculty chairs named in honor of two past presidents, Dr. John Alexander Mackay and Dr. James Iley McCord. The campaign was made possible by a challenge gift of \$1 million given by an anonymous donor.

"According to the terms of this gift," explains Dr. Fred Cassell, vice president for seminary relations, "every dollar given by alumni/ae and friends of the Seminary will be matched two for one. This means that the raising of \$500,000 will yield, when so matched, the \$1.5 million necessary to endow these two Presidential Chairs."

The campaign, directed toward friends of the Seminary other than alumni, began on May 20 and will conclude at the end of this calendar year.

Making up the Difference

Explaining the need for stronger financial support, Dr. Cassell stated that "Our students at the present time are paying on the average one dollar for every five dollars that it costs Princeton Seminary to educate them." The

difference, he noted, must come from denominational support, which has been increasing only very modestly in the past several years; from endowment income; and from annual gifts that come to the Seminary from alumni/ae and friends.

Since the first two sources change very little from year to year, it is becoming necessary to look to individual gifts and the generosity of the Seminary's immediate family for the increased support that is needed if Princeton is to fulfill its vision and be at the forefront of theological education both now and in the future.

For More Information

There are a number of means by which friends of the Seminary can contribute to the Presidential Chairs Campaign, including gifts of life insurance, property, and a number of planned giving options. If you wish information regarding any of these, please contact Dr. Cassell or the Reverend Chase S. Hunt, director of development, at the Seminary.





Why We Need Additional Endowed Chairs

James Lapsley
Academic Dean

The announcement in this issue of *The Spire* that we are seeking funds to complete the endowment of two Presidential Chairs — to be named for Dr. John A. MacKay and Dr. James I. McCord — may well prompt the question in the mind of some readers, Why does Princeton Seminary, which already has a substantial endowment, including 26 endowed faculty chairs, need even more such chairs? In addition to the appropriate honoring of two men who gave sustained distinguished leadership to the Seminary for nearly half a century, are there really compelling reasons for the addition of these chairs, and others, yet to be announced?

The answers to this question are of two kinds. The first of these must refer to the mission of the Seminary as a center of Reformed and ecumenical thought and leadership. The faculty, collectively, represents the core of this mission, and the best way to try to insure that the mission will be carried out in the future is to commit a large portion of the endowment directly to sustaining, and where necessary, increasing the faculty through the endowment of individual chairs. These endowed chairs make it much more likely that whatever winds may blow through the culture, the church, and the Seminary in the future, the institution will keep its course.

To be sure, we do not make certain

through the endowment of chairs that the mission of the Seminary will be carried out. But, in addition to the well known exceptions to uncertainty proposed by Benjamin Franklin — death and taxes — many of us would add the providence of God. Though our trust is ultimately in this providence and not in our own, we believe that we need to provide for the future in ways that reflect our best understanding of what God has provided in the past and will provide in the future. In light of this point central to our theological heritage, the endowment of chairs makes sense.

The second kind of answer to the questions about the need for more endowed chairs is framed within the context of the immediate situation of the Seminary. At the beginning of the present academic year, we had a ratio of about 15 full-time equivalent students to one faculty member. This is a rather high ratio, and when the added factor of six different degree programs, several of which require a considerable amount of individual attention to students' projects, theses and dissertations, is taken into account, *faculty overload* becomes clearly visible. The cost of this overload is paid in lessened teaching effectiveness on the part of the faculty, particularly in the amount of time they are able to devote to individual students, and in diminished scholarly contribution.

At the beginning of the next academic year, in the fall of 1985, we expect to have 47 full-time faculty members, five more than last fall. Two of these represent new positions, so we are making progress toward reducing our student-faculty ratio. However, we will need about 60 full-time faculty members to reduce our student-faculty ratio to 12:1, which is about right for a multi-program school with a strong commitment both to excellence in teaching and to scholarship.

Not all of those 60 faculty members should be occupying endowed chairs, but about 40 of them should be — about two-thirds of the total number. Neither do they all have to be filled at the full professorial level, as, indeed, all of our chairs at the present time are not. Some are filled by associate professors, and will probably continue to be.

By this reckoning it is clear that we are a long way from having enough endowed chairs to provide an adequate faculty base for the future of the mission of the Seminary. We are, in fact, about fourteen chairs short! Thus, I join with other voices in this issue of *The Spire* in commending to you the funding of the two Presidential Chairs as an important step toward closing this gap. This is an important way for us to exercise our stewardship of a great tradition with yet more epochs of service before it.

Charles Ryerson, associate professor of the history of religions, offered a course in Eastern Paths and Christian Explorations at the Summer School



Courses at the Summer School differ from year to year. Students shown below were studying the role of drama in worship and education



PTS's Summer School: Diversity of Students and Courses

Next year, for the first time in more than 20 years, Professor Cullen I K Story will not be teaching Greek at his traditional post at Princeton Seminary. Professor Cullen retired in June. He is still teaching, however. This summer he is directing an intensive course in the study of Corinthians I and II at Princeton Seminary's Summer School.

It is in ways such as this that the Summer School, established in 1971, is intended to work: to make faculty and courses available to those not able to attend the Seminary during the regular school year; to provide opportunities for additional work for those who are regular Seminary students; and to enrich the Seminary's Continuing

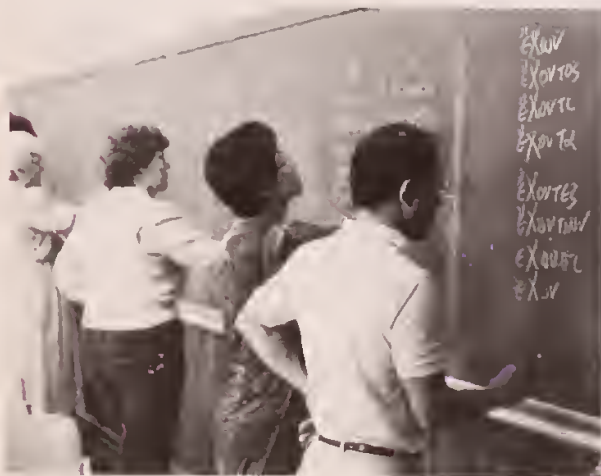
Education Program.

Although courses are regularly offered in eight categories, the courses within those categories differ radically from year to year and frequently offer the student an opportunity to study contemporary issues and problems in the context of the past. Students who have been attending the course in Old Testament Theologies of War and Peace this summer, for example, have been comparing passages on these two subjects in both the New and Old Testaments and relating them to the contemporary theological debate on issues of war and peace. In Professor Story's course, students relate Paul's struggle with the Corinthian church to the inner torment of the characters in

Dostoevsky's *Crime and Punishment* and *The Brothers Karamazov*.

On a more practical level, the Summer School also offers intensive language instruction. Courses are offered in New Testament Greek and Biblical Hebrew, which cover two semesters' work in eight intensive weeks.

The student body of the Summer School is as diverse as the courses offered there. Some students are studying at the Seminary; others are studying somewhere else; some students are there not to earn credits but simply to pursue their interests; still others are there to earn what's known as a "summers only" degree, one earned entirely at the Summer School. For all, it appears to be a unique experience.



At the Summer School, students can pursue intensive language instruction in New Testament Greek and Biblical Hebrew



Summertime study at the Seminary holds a particular attraction: an informal, pleasant setting for study and reflection

Alumni/ae Day 1985



At the Alumni/ae Day banquet on Monday evening, June 6, President Gillespie presented Distinguished Alumnus Awards to four Korean scholars. Shown at the left receiving his award from President Gillespie is Dr. Kyung-Chik Han (29B), founder of the Young Nak Presbyterian Church in Seoul. Also honored were Dr. Chai-Choon Kim of the class of 1931 who founded the Hankuk Theological Seminary, which he served as president. The late Dr. Lak-Geon George Paik and the late Dr. Hyung-Nong Park were given posthumous awards. Dr. Paik was president of Yonsei University from 1946 to 1960 and president of the Senate of the Republic of Korea from 1960-61. Dr. Park founded the Presbyterian General Assembly Seminary in 1948 in Seoul, where he served as both professor and president.



President and Mrs. Gillespie gave a reception at Springdale before the alumni/ae dinner.



These members of the Class of 1985 were featured performers at the alumni/ae luncheon.

Commencement 1985



It was standing room only in the Princeton University Chapel for the Seminary's 173rd commencement.

Professor Samuel Moffett, who gave the commencement address, with Sally Bolitho Wicks after the ceremony.



Blake Heffner (left), a Ph.D. candidate at the Seminary, and daughters Rachel (left) and Hannah, were on hand to help Bonnie Heffner celebrate.



Patrick Miller, Jr.: Old Testament Theologian Joins Faculty

by Barbara Chaapel, Director of Public Information

Princeton Seminary's new professor of Old Testament theology combines an enthusiastic devotion to scholarship with a genuine love of the classroom, a balance one cannot always take for granted in faculty. But for Patrick Miller, Jr., called in 1984 to the Charles P. Haley Chair of Old Testament Theology, the combination seems natural and lively.

He talks about his research and writing with real joy, particularly his work on the Psalms. The soon-to-be

published volume *Interpreting the Psalms* reflects, according to Miller, both his teaching the psalms and his learning them as a small boy from his mother, a staunch Associate Reformed Presbyterian. "My mother used to read psalms to us on Sunday afternoon, and I remember them as a familiar part of my childhood," he recalls. Designed as a book for pastors to use in preaching and teaching, *Interpreting the Psalms* will include broad chapters on aspects of psalm interpre-

tation as well as exposition of a number of psalms.

In addition to the small volume now in manuscript, Miller is also planning a longer critical commentary on the psalms which he hopes to work on during a sabbatical next year.

The Book of Psalms is one of the books of the Bible that has had a special hold on Miller throughout his career. "Psalms have always had a lively interaction with the community of faith," he asserts. "They were real to

people even when those people didn't know anything else in the Old Testament."

He continues: "The other Old Testament book of special significance to me is Deuteronomy. As much as any other book, it captures the Old Testament as Torah. It is an instruction of God that is both story (proclaiming the Exodus) and direction for the future (outlining the way of the law)." Like the Psalms, Deuteronomy is a major subject of Miller's publishing. He is preparing the volume on Deuteronomy for the *Interpretation* commentary series, which is geared for the pastor's use in preaching and teaching the Bible. He also serves as Old Testament editor of that series, an appointment which grew out of his work on the journal *Interpretation*.

Believing that teaching feeds scholarship and vice versa, Miller regularly tries out ideas from his research in the classroom. "Having students do projects on the model of, say, the *Interpretation* commentary series will give me a good idea of what they see as important. They stimulate my thinking and ask questions that may never have occurred to me," he explains. In this process, students are exposed to original sources and learn methodologies of research.

The study of Psalms and Deuteronomy and their centrality to the Old Testament provides one focus for Miller's work. There are two others. "Methodologically," he states, "my focus in Old Testament theology is the text. More than dealing generally with themes, I look carefully at texts — texts in context, but still individual texts. In the classroom the most happens when there is an engagement between the students and the text." Illustratively, in his course, God in the Old Testament, Miller addresses the theological question of the existence of

God by looking at the text of Psalm 14:1: "The fool says in his heart, There is no God." The text provides a "specific handle" by which to grasp the question of God's existence and how the Old Testament answers it.

A third focus is the development of a pair of courses which will provide the core of his teaching Old Testament theology here. He explains: "The courses which will be my starting point as professor of Old Testament theology will be God in the Old Testament and Ethics in the Old Testament." Into these two "centers of interest" he will introduce insights from systematic theology and the history of the religion of Israel. Author of *The Divine Warrior in Early Israel*, Miller is now editing a volume on the history of Israel's religion. Early notions of the origins of Deity in the ancient East, he believes, have fascinating implications for the question of God's existence in the biblical witness.

Asked about his feelings on joining the Princeton faculty, Miller is enthusiastic: "We have a breadth and interaction in the Biblical Department which is good. Each of us has particular emphases but not narrow specializations. For example, Dr. Seow teaches primarily languages, but is also teaching a course on the Theology of Exile. In some years I will be teaching Aramaic and possibly Ugaritic. Breadth builds collegiality and encourages conversation among peers.

"Although I miss friends in Richmond [Miller came to PTS from a position as professor of Biblical Studies at Union Theological Seminary in Virginia], I am happy to be here. My family and I have been warmly welcomed by colleagues and neighbors. I am encouraged by the enthusiasm of my students for the Old Testament. They also represent a broader spectrum geographically, theologically, and denominationally

than did my students at Union."

A churchman as well as a scholar, Miller was ordained a minister by the Enoree Presbytery of the former Presbyterian Church in the United States in 1963. His father had been a moderator of that denomination. Miller's own ministry began with the pastorate of the Trinity Presbyterian Church in Travelers Rest, South Carolina, which he served for three years. His work for the denomination has included terms on the Committee on a New Confession and the Book of Confessions and on the Revised Standard Version Bible Committee.

Miller has another and recently newsworthy responsibility as an Old Testament scholar. He is a member of the Inclusive Language Lectionary Committee of the National Council of Churches. The third year of the highly-controversial cycle of Scriptural readings, which re-phrases biblical passages to make them inclusive, will be published next October. "The assignment is not a popular one in the academic community," he says wryly. "Scholars have problems with any significant recastings or periphrastic translations of Scripture. The whole enterprise makes scholars nervous. The anxiety is a reflection of the tension between understanding Scripture as the lively and living Word of God and as an ancient historical document." However, he points out that members of the committee have used scholarship as well as inclusive language as criteria for their work, and they have tried to take seriously the suggestions and criticisms received on the first two cycles in revising the third.

"I have enjoyed the work and am very committed to it," he affirms, "but whenever one is in the business of what some consider 'fooling with Scripture,' one is on dangerous ground."

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From "Where's the Power?" ---

Congress on Renewal
Dallas, TX, Jan. '85

But the Gospel is Good News.
It's grace for the sinful,
not those who think they have no sin.
It's healing for the sick,
Release for the captive,
Sight for the blind,
Peace for the troubled,
Justice for the downtrodden,
Renewal for empty hearts,
And, as at Jerusalem,
It's power for the powerless.
The power is for witness.
Witness is for the whole world.

Sam Moffett

From an address in Indianapolis ---

6-8-85

The dimensions of need---

450 million people are physically hungry, without bread
in this world. 3000 million (3 billion) are spiritually
hungry, without the bread of life, Jesus Christ. As we
learn to love our neighbors, the 450 million who are
starving with a hunger we can see every night on TV, and
try in every possible way to serve them, how can we "pass
by on the other side" the 3000 million who have not yet
found Christ as the bread of life?

Sam Moffett



THE COMMENCEMENT PROGRAM
OF KING COLLEGE
IN ITS 118TH YEAR

MAY TWENTY-SIXTH
NINETEEN HUNDRED EIGHTY-FIVE
BRISTOL, TENNESSEE/VIRGINIA

5/26/85

GRADUATING EXERCISES

VIRGINIA HIGH SCHOOL

Bristol, Virginia

3:00 P.M.

PROCESSIONAL — "Processional March" William H. Harris
(The audience will stand as the academic procession enters)

HYMN "Praise Ye the Lord, the Almighty"

Praise ye the Lord, the Almighty, the King of creation!
O my soul, praise Him, for He is thy health and salvation!
All ye who hear, now to His temple draw near;
Join me in glad adoration!

Praise ye the Lord, who o'er all things so wondrously reigneth,
Shelters thee under His wings, yea so gently substaineth!
Hast thou not seen how thy desires e'er have been
Granted in what He ordaineth?

Praise ye the Lord! O let all that is in me adore Him!
All that hath life and breath, come now with praises before Him!
Let the Amen sound from His people again:
Gladly for aye we adore Him. Amen.

INVOCATION The Reverend Richard Archibald Ray, Ph.D.
Trustee of King College

THE COMMENCEMENT ADDRESS —
"Is It Enough To Be Useful?" Samuel Hugh Moffett, Ph.D.
Henry Winters Luce Professor of Ecumenics and Mission
Princeton Theological Seminary
Princeton, New Jersey

ANNOUNCEMENTS

CONFERRING OF DEGREES

CHARGE TO THE SENIOR CLASS The Reverend Donald Rutherford Mitchell, Th.D.
President of King College

ALMA MATER

In the hills of Appalachia	After college days we'll cherish
Pointing to the sky	Memories of thee;
Stands, beloved, our Alma Mater	Treasure ties that ne'er can perish,
Holding ideals high.	Formed at old K.C.

Chorus

Hail to thee, our Alma Mater,
We thy praises sing.
Swell the chorus, all who love her:
Hail, all hail to King!

BENEDICTION Dr. Mitchell

RECESSIONAL — "Final from the First Symphony" Louis Vierne
(The audience will remain standing as the academic procession leaves)

Professor Mary Fisher Landrum, M.A., Organist

DEGREES TO BE AWARDED

BACHELOR OF ARTS IN COURSE

Audrey Ann Armistead
Johnny Alan Barker
Diana Lynn Beavers
Michael Lee Boone
John Robert Bruck
John Rudolph Burnett, III
Richard Ernest Burnett
Beverly Ann Buttrill
Dinorah Isis Castaneda
Elizabeth Lorine Crockett
Bryan Lee Curtis
Hadiza Dankaro
Kristin Ellen Dardaganian
Steven James Denton
Patricia Pandora Dysart
David Addison Flanigan
Kyle Fletcher
Catherine Dawn Franklin
Gary Martin Frazier
Russell Wade Gilly, Jr.
Randall Allen Gilmore
Suzanne Michelle Greeson
Rebecca Lee Austin Harris
Amy Lugene Haskins
Lisa Ann Hearl
Wanda Carol Statzer Hensley
Robert David Holbrook
Roger Ellis Holmes
Mary Beth Sartelle Jennings
Rowena Jane Kelly
Karen Marie Koerber
Connie Swartz Lee
Hyungseob Lee

Christopher Kent Leonard
Helen Jian-wen Li
James Walter Lowe
Richard Michael Lynch
Cathy Elizabeth Martin Maiden
Clarence William Massie, Jr.
Patricia Lee Mastracco
Michael Scott Merritt
Ronald Eugene Mills
Jennifer Lois Mitchell
Rebecca Faye Moore
Takako Oki
Beth Denise Osborne
John Robert Outlaw
James Albert Oxford, Jr.
Alka Patel
Karen Sue Phillips
Jackie Celeste Poston
Becky Esther Pressinell
Jeffery Dwayne Ratliff
Michael David Ridenour
Heajong Shin
Sally Dian Smith
Fred Ernest Staley, Jr.
William Murrell Testerman, Jr.
Tracy Jacobs Thomas
David Gueiros Vieira, Jr.
Dale Greer Wadsworth
Linda Jane Williams
John Edwin Warner, Jr.
Shade Augustas White, IV
Myron Dewayne Williams
Kimberly Denise Wyatt

BACHELOR OF SCIENCE IN COURSE

Rebekah Bai-jia Chen
Randy Floyd Crouse
James Bradford Hollenhead, Jr.
Donna Lynn Lewis

Bert Glenn Main
Lisa Michelle Peals
Fara Lynnette Smith

BACHELOR OF SCIENCE IN EDUCATION

Martha Gay Barnes
Lisa Caroline Fine
Kathleen Sue Foley

Ruth Roslyn Green
Virginia Ann Reed
Kathleen Lorraine Sanborn

Some candidates will not complete degree requirements
until the end of the 1985 summer or fall session.

HONORARY DEGREES

DOCTOR OF DIVINITY

Samuel Hugh Moffett, Ph.D.
Henry Winters Luce Professor of Ecumenics and Mission
Princeton Theological Seminary
Princeton, New Jersey

William Graham Smith, D.Min.
Fairlington Presbyterian Church
Alexandria, Virginia

USHERS

Melinda Ann Hicks
Vannie Kay Mahala

David Andrew Wilson

Lori Lynn McCracken
Charles Jonathan Sherrod

MARSHALS

Jack Erwin Snider, M.A., D.H.
Professor Graham Gordon Landrum, Ph.D.

ABOUT ACADEMIC REGALIA

A time-honored tradition of great dignity, the wearing of academic apparel is a survival of the ecclesiastical garb of the late Middle Ages, which itself was a survival of still earlier civilian fashions. The academic gown, necessary for a scholar's warmth, and the hood to protect his tonsured head were apparently first adopted in the thirteenth century, at Cambridge University (1284). Oxford University soon followed. The custom was transplanted to this country in colonial times by Kings College in New York, now Columbia University.

In 1895 American universities and colleges decided to standardize their academic styles, and developed the intercollegiate code of academic costume. In general the style follows the Cambridge tradition. There are three characteristic elements of academic regalia: gown, hood, and cap.

The **gown** is usually of black material (serge or worsted for bachelors, the same or silk for masters, and silk for doctors). The doctors' dress gowns of the chief British universities are scarlet. Bachelors' gowns have pointed sleeves; masters' have long, closed sleeves, crescent-shaped at the bottom, with slits at the elbow from which the arms protrude; doctors' gowns have wide, round, open sleeves. Doctors' gowns are faced with panels of velvet down the front and with three bars of velvet across each sleeve.

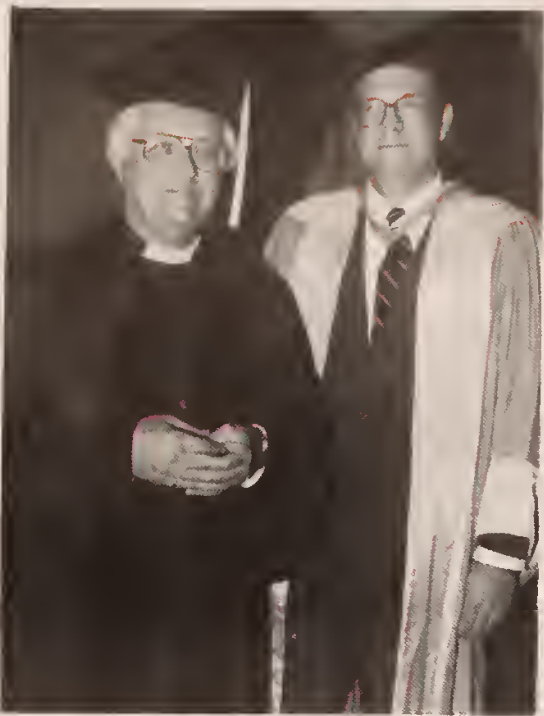
The **hood**, worn around the neck to hang down the back, is the principal emblem of the nature and source of the degree held. It is edged with velvet of the color of the degree, while its lining of silk bears the colors of the institution which granted the degree. Bachelors' hoods are three feet long, masters' are three and one-half, and doctors' hoods only have wide panels at the sides. Hoods may be worn only after the degree has been granted.

The **cap**, the square mortar-board in American universities but a round, soft flat velvet hat in British, Canadian, and some European universities, bears a tassel which may be black for all ranks and degrees, or may be of gold thread for doctors. The doctor's cap only may be of velvet.

The degree colors are appropriate to the category of the degree. For example, the appropriate color for the degrees at King College in Arts and Letters is white; in Education, light blue; and in Science, gold. These colors are used for the velvet binding of the hoods.

The institutional colors with which hoods are lined indicate the university or college granting the degree. Among the hoods you will see here today are those for Auburn, blue with orange chevrons; California, gold with blue chevrons; Columbia, light blue with white chevron; Delaware, blue with gold chevron; Eastman, gold with no chevron; Kansas, royal purple with no chevron; New York, violet with no chevron; North Carolina, light blue with two white chevrons; George Peabody, blue with maroon chevron; Princeton, orange with black chevron; Tennessee, white with orange chevron; Virginia, navy blue with orange chevron; Virginia Polytechnic, purple with gold chevron; Wisconsin, crimson with no chevrons; and Wyoming, brown with gold chevrons.

The order of the procession has been fixed by custom, the position of greatest honor being at the end of the line. At King College the marshal bearing the mace leads the procession. The candidates for the baccalaureate degree lead the line, followed by the faculty in the order in which the individual members joined the King community, the most recent being first. The President, deans, and official guests march last. The recessional reverses the order of march.



Dr. W. Groham Smith, pastor of Fairlington Presbyterian Church in Alexandria, Va., and Dr. Richard A. Ray, pastor of First Presbyterian Church in Bristol, Tenn., pose for the rousing camera before the graduation processional

Graduation ceremonies mark King's 118th year

King College closed its 118th year May 26 in a baccalaureate service at Central Presbyterian Church and commencement exercises at Virginia High School.

Dr. W. Graham Smith, pastor of Fairlington Presbyterian Church in Alexandria, Va., delivered the baccalaureate sermon, and Dr. Samuel Hugh Moffett, professor of ecumenics and mission at Princeton Theological Seminary, gave the commencement address.

A total of 80 students marched in the ceremony. Sixty-five received degrees in May, with the balance to be awarded their degrees in August and December.

Dr. Smith and Dr. Moffett were the recipients of honorary doctorates of divinity.

Dr. Smith holds degrees from Queen's University and Union Theological College in Belfast, Northern Ireland; Westminster Theological Seminary in Philadelphia; and Union Seminary in Richmond, Va.

Dr. Moffett was educated at Wheaton College, Princeton Seminary, and Yale University.



King's chaplain Dr. Errol Rohr beams before graduation.

July 1985



The graduation platform party assembled. Dr. John S. Gaines, Vice President for Academic Affairs; Faye R. Leitch, Deon of Students; Dr. Donald R. Mitchell, King president; Dr. Samuel Hugh Moffett, professor of ecumenics and mission at Princeton Seminary and honorary degree recipient; Dr. Richard A. Ray, pastor of First Presbyterian Church; and Dr. W. Graham Smith, pastor of Fairlington Presbyterian Church in Alexandria, Va., and honorary degree recipient.



Catherine Franklin



Dinorah Castaneda assists comrade before the ceremonies.



Randall Gilmore

of Surgoinsville, Tenn., received the award in biology; Karma McClung of Candler, N.C., the award in chemistry; and Josie Brown, the award in physics.

Division III (Social Sciences) makes seven awards for excellence. The Achievement Award in Advanced Accounting went to Wanda Statzer Hensley of Bristol, Tenn. The Achievement Award in Business Administration was made to Suzanne Greeson of Bristol, Tenn. The *Wall Street Journal* Student Achievement Award was made to Lisa Hearl of Meadowview, Va.

Achievement Awards in the History of Western Civilization classes were presented to Roy Jessee of Gate City, Va.; Teresa Lloyd of Church Hill, Tenn.; Shelley Webb of Madison, Tenn.; Richard Counts of Abingdon, Va.; and Jennifer Sevier.

The History Club Award was presented to Janet Morrisett.

The John W. Burgess Award in Political Science was presented to two outstanding students. They were Hyungseob Lee of Seoul, Korea; and William Testerman of Rogersville, Tenn.

The Achievement Awards in General Psychology went to Jill Schrage and Robert Spahr.

The Division IV awards are made in the areas of education and physical education.

Virginia Reed of Macon, Ga., was recognized for her outstanding performance on the National Teachers Examination.

Ruth Green of Dallas, Tex., received the Certificate of Excellence in Elementary Student Teaching, and Jane Kelly received the Certificate for Excellence in Secondary Student Teaching.

David Flanigan received the NAIA Academic All-American Award in soccer.

Athlete of the Year Award went to senior Jimmy Miller. He made outstanding contributions to King's sports programs in his basketball and baseball playing abilities.

Inducted into Beta Tau Kappa, King's honor society, were eight students, chosen from the top fifteen percent of the senior class and the top ten percent of the junior class. They were Connie Swartz Lee of Mendota, Va.; David Flanigan; William Testerman; Kiersten Hutchinson; Deborah Moss; Janet Morrisett; Michael Campbell; and Richard Opp of Bluff City, Tenn.

Announcement was made of the 1986 Student-Faculty Lecturers. They will be, from the student body, Tina Antico and Michael Campbell, and from the faculty, Bible professor Gregory Jordan and English professor Craig McDonald.

Dr. Mitchell made a special presentation at the close of the convocation to Mrs. William Watkins, King's registrar, for her 22 years of service to the college. She stepped down this spring.

Acceptance rate is 100%

All five of the King College seniors who applied to law schools this year were accepted, according to Dr. Thomas Schroder, political science professor and pre-law advisor.

In addition, these five students were each accepted into at least two programs.

Law school bound are John Bruck, a history/political science major from Cleveland, Va., who was accepted at the University of Richmond and George Mason University; Hadiza Dankaro, a history/political science major from Lagoes, Nigeria, who was accepted at Howard and Northeastern; David Flanigan, a history/political science major from Lexington, Ky., who was accepted at the University of California-Berkeley and the University of Virginia; Ron Mills, a history major from Madisonville, Tenn., who was accepted at Emory University and Wake Forest; and Beth Osborne, a political science major from Richlands, Va., who was accepted at the University of Georgia and Washington and Lee.

"I think we have an excellent pre-law program," said Dr. Schroder. "Several majors are good preparation, among them, political science, history, and English."

He went on to say that any major which stresses analytical reasoning, an understanding of human institutions, reading comprehension, and expression would be a good preparation

because the Law School Admissions Test (LSAT) tests those areas rather than content knowledge in an academic area.

Dr. Schroder said, "As a political science professor, I stress analytical reasoning and critical thinking in my classes as much as I do content. In all, the liberal arts education proves to be quite a balanced preparation for law school."

Bruck, who has decided to attend George Mason, believes that taking the LSAT between the junior and senior years is important. It is also good to have a realistic view of places where one might gain admission.

Miss Osborne affirms Dr. Schroder's words, "Political science students at King are well accustomed to reading and analyzing material." She plans a career in corporate law.

Flanigan noted that King has been important for him because it provides "an academically superior program of study in the liberal arts which has been a great shaper of my intellect, personality, and views."

He said, also, the small size of King "encourages discourse between teachers and students."

Flanigan also thinks that because King bases its pursuits in Christian truth and incorporates them into the classroom, students are well prepared to deal in the world.

Flanigan is headed for international business law.



• After reviewing Presbyterian evangelism in this century, a professor asks

ARE WE READY FOR THE THIRD WAVE?

By JOHN R. HENDRICK

In 1984, the General Assembly approved what may become the Presbyterians' third major evangelism effort in this century.

Robert H. Meneilly, chairman of the committee which developed the Five-Year Plan, "New Age Dawning," has said that the Five-Year Plan envisions one million new members and the training of 14,000 ministers and 250,000 members in evangelism. The Five-Year Plan is not thought of as a program in the usual sense or even as a time-limited plan, but rather as an effort to reflect and stimulate a movement for new life and growth in the Presbyterian Church (U.S.A.).

The plan sets forth a theological basis for evangelism summarized in this statement: "Evangelism is introducing people to the Kingdom of God through repentance and faith in Jesus Christ and to full participation in the community of faith as an expression of the Kingdom of God."

Every governing body — session, presbytery and synod — is asked to develop its own statement in regard to evangelism, its own plan, its own goals; also, they are urged to provide separate structure, adequate budget and staff for evangelism.

Drafters of the program say its stress on numerical growth is "built on hope in Jesus Christ, not despair over numbers." They recognize that the empowerment of the Holy Spirit will be required for the church to be revitalized and for there to be a new commitment to evangelism.

Virtually every aspect of the Five-Year Plan is focused on assisting sessions to lead their congregations to become effective evangelizing communities, open to all and reaching out to all.

To carry out this large undertaking, the committee which recommended the Five-Year Plan initially hoped for an independent unit reporting directly to the General Assembly, a national and regional staff of 20 or more and an annual budget of close to \$3 million.

Before the plan was adopted by the Phoenix General Assembly in 1984, however, all this had been deleted and referred to the General Assembly Council, which is working on staff, structure and funding issues for the reunited church.

JOHN R. HENDRICK is professor of mission and evangelism at Austin Presbyterian Theological Seminary. This survey and "Pete" Hendrick's conclusions are a valuable addition to our understanding of a difficult — but important — subject.

Thus, the extent to which the Five-Year Plan will be implemented is still to be determined.

The final report of the Special Committee on Evangelism will be presented to the General Assembly in Indianapolis. It will confirm that the Atlanta and New York evangelism offices have been consolidated as the Presbyterian Evangelism Program with Grady Allison as director and three associates. What has been called a five-year plan now appears to have become an eight-year plan, 1984-1987 as the period of preparation and 1987-1992 as the time of major implementation.

A staff estimate indicates that financial needs for the program over the next two years will reach \$1.5 million, of which \$700,000 would be derived from extra commitment giving and \$800,000 from general mission funds through the regular budget process. In the next budget period it is hoped that two field staff can be called.

Among a number of items that commissioners will receive is the booklet, "New

ASSEMBLY '85

Age Guidebook for Doing Evangelism in the Presbyterian Church (U.S.A.)." The committee's report specifically asks that those designing the new denominational structure provide a major unit on evangelism with responsibility for "membership outreach and assimilation." After the Indianapolis meeting, a nine-member advisory committee will monitor progress of the Five-Year Plan.

One of the authors of the Five-Year Plan wrote, "There has never been a unified thrust for our denomination in the area of evangelism." That, of course, is not the case. Presbyterians have been dealing with evangelism in one way or another throughout this century. A review of some of this history may assist us in putting the programmatic aspects of the Five-Year Plan in perspective. Also, it may provide some data for our instruction as we move toward decisions regarding structure, funding and staffing to implement this current evangelism emphasis.

WHAT WE DID 85 YEARS AGO

At the beginning of the 20th century, from 1901 to 1923, the Presbyterian Church in the United States of America was the first major denomination to es-

tablish a national committee on evangelism. Its purpose was to stimulate individual churches to carry out evangelistic work in their own city or town. Following the pattern typical of that day, the committee was a separate and independent entity that reported directly to the General Assembly.

The office of the Stated Clerk provided funds for meetings, but financial support for program was secured by voluntary offerings and subscriptions. Beginning with a budget of about \$6,000, its annual income approached \$100,000 in 1922. It had a small national staff. In addition, by 1920, it had 15 evangelists in the presbyteries on its payroll.

During its second decade, 248 presbyteries had committees with evangelism as their sole responsibility. In cooperation with the national committee, institutes were regularly held to train presbytery leaders, conferences were sponsored to which lay persons and ministers came, and a system for certifying evangelists to churches was established.

At one time, 1,200 ministers composed a circle of prayer for the quickening of the whole church. Pre-Assembly conferences on evangelism were begun, model presbyteries were identified, a manual for communicant class members was developed and careful study on how to restore lapsed members was undertaken.

Local churches were encouraged to do personal work, make house-to-house visits and to have evangelistic services in the interest of the unsaved. They were asked to hold decision days in Sabbath schools and young people's societies in order to get children and youth to accept and profess Christ.

Evangelistic work was conducted in Presbyterian colleges and state universities. Theological schools were asked to train their students in the "preparation of distinctly evangelistic sermons." Foreign mission activity, even when its focus was medical, educational or agricultural, had as its goal the evangelization of the world.

With few exceptions, programs with immigrant peoples and the working class had as their purpose the propagation of the gospel and the planting of churches. The committee on evangelism carried out evangelistic work at the Panama Pacific Exposition in San Francisco just prior to World War I. It cooperated with boards and committees of the General Assembly and with Presbyterian and Reformed bodies from around the world. It took

THE PRESBYTERIAN OUTLOOK

part in the evangelism department of the newly formed Federal Council of Churches. In cities across the land, it encouraged and sponsored preaching missions comparable to Billy Graham crusades.

The theology of the committee and of the church generally was set forth in a new chapter added to the Westminster Confession of Faith in 1903, titled "Of the Love of God and Missions."

The Presbyterian Church in the United States established a committee on evangelism in 1908. Its style and approach were similar to that of the Northern church. In 1918, it was dissolved because voluntary financial support did not materialize.

In the first two decades of this century, it could be persuasively argued that evangelism for Presbyterians, north and south, was the goal of every activity of the church.

After the war, the PCUSA moved toward the consolidation of the various committees of the General Assembly. The Committee on Evangelism argued that "the Evangelistic work of the Presbyterian Church for the coming years will be best promoted by continuing insofar as possible the present plan of organization and operation . . . and that evangelism should be kept as a definitive objective and not be confused with or overshadowed by other aims or other enterprises however commendable."

In 1923, the committee became a department of the new Board of National Missions.

THE NEW LIFE MOVEMENT

In the early 1940s, the Presbyterian Church in the United States of America established a National Commission on Evangelism. It was composed of 24 members at large, plus 30 from the boards and agencies such as the Board of National Missions, the Board of Christian Education and the Board of Foreign Missions. Its task was to keep the evangelistic conscience alive and healthy in all the church's program bodies.

The staff of the commission related administratively to the Board of National Missions, functioned through its Division of Evangelism and received its budget for program from that agency's share of general mission giving. The commission had responsibility for the church's program of evangelism, and after conference with the Board of National Missions reported to each General Assembly through a standing committee on evangelism.

The most notable activity of the commission was the New Life Movement begun in 1947 under the leadership of George Sweazey.

Reflecting on these years, Sweazey said, "During the late '30s, there was a

slide in membership and general dissatisfaction with the spiritual state of the churches. Prayer conferences were organized to overcome the deterioration of the church and membership loss. A number of overtures to the General Assembly resulted in establishing the National Commission and, from this group, the New Life Movement.

"The goals of the movement, as established by the Assembly of 1947, were to bring one million people to faith in Christ and membership in his church, to train 100,000 lay people for evangelism and to establish 300 new churches or church schools. The larger purpose of the program, however, went beyond statistics. It was to reshape attitudes and practices in the church to permanently affect its evangelistic concern, character and activity."

Sweazey had four professional staff associates, two in Chicago, one in California and one with him in New York. With synod staff of the Board of National Missions, they worked to ensure that each synod, presbytery and congregation instituted a New Life committee. These committees were to implement the goals and methods of the movement in their respective jurisdictions.

There were 21 New Life training schools for ministers. These schools extended over four days of daytime instruction in the meaning and methods of evangelism. Each evening was devoted to evangelistic visitation. Ministers and local laymen worked as teammates.

A number of the features of the program are noteworthy. It was a tremendous publishing venture; in the first year, more than two million booklets, leaflets and forms were distributed. Theological seminaries were asked to give a major emphasis in their curriculum to the necessary preparation of ministers for the work of evangelism. Special efforts were mounted to conserve new members and to restore inactive ones. The first Sunday in January was designated as Evangelism Sunday. Visitation evangelism — lay persons visiting two-by-two in homes of non-members — was the primary method of evangelistic outreach.

At the same time, great emphasis was placed on holding preaching and evangelistic services; but, of course, in a way acceptable to Presbyterians. Church organizations and the church school were used as doors into Christian faith and discipleship. Great emphasis was placed on educating new Christians for church membership.

Shortly before his death, Elmer Homrighausen, former dean of Princeton Seminary, wrote a history of the New Life Movement. He said, "The movement had priority in the whole church over two three-year periods. . . . Never had the

whole church in its history ever engaged in such a cooperative way in so large an enterprise. . . . The New Life Movement centered the whole church upon its evangelistic mission. . . . It took evangelism out of the periphery of the church and put it at the center."

Homrighausen suggested that the theology of the movement was contained in its definition of evangelism. Evangelism was defined by the New Life Movement as "The Witness in the power of the Holy Spirit, to Jesus Christ, the Son of the living God so as to win him disciples, who will trust him as their God and Savior, follow him as the head of the church, and obey him as Lord of all." Presbyterians had the benefit of definitions formulated by the Church of England, the World Council of Churches and the Federal Council of Churches in drafting this statement.

This definition is related to the situation of the Presbyterian Church in the 1940s. Homrighausen notes that several factors were taken into account in drafting it:

"1) It had to be centered in Jesus Christ as Lord and Savior; 2) it had to make evangelism more than a preaching of the gospel from a pulpit by a minister; 3) it had to avoid anything that might make evangelism center in mass meetings and evangelists; 4) it had to stress the relation of evangelism to the church; 5) it had to make discipleship include both definite personal decision for commitment to Jesus Christ and obedience to him as Lord in the public sector; and 6) it had to regard witness as including every possible means of reaching especially those outside the church."

The New Life Movement concluded in 1953. The national commission on evangelism continued its notable work under the leadership of Charles Templeton, Donald Lester and others. In the early '60s, the commission was dissolved and the work of evangelism both programmatically and administratively was subsumed as a unit of the Board of National Missions.

During this period, the Presbyterian Church in the United States also had strong evangelistic programs. Among the leaders were H.H. Thompson, William McCorkle, Al Dimmock and others. Toward the end of the 1950s, the PCUS mounted a well-conceived and broad-gauged program, "The Presbyterian Mission to the Nation." Other Presbyterian bodies were invited to participate. Using insights drawn from pastoral care, it corrected some of the mistaken ways in which visitation evangelism had come to be carried out. It added a significant component which related evangelism to social

(Continued on Next Page)

(Continued From Previous Page)

concern, titled "Mission of Christian Action."

However, by 1961, when the movement was launched, the demographic, cultural and theological waves that powered the New Life Movement had passed. The Mission to the Nation floundered briefly in the trough of the early '60s and then went under.

THE LAST TWO DECADES

In terms of Presbyterian evangelistic clarity and activity, the 1960s and '70s were a low point. Ed Grider, urban specialist of Atlanta Presbytery, describes the period as "an evangelistic wasteland." George Sweazey, remembering the attitude of some Presbyterian denominational leaders in the mid-'60s, said, "They thought of evangelism as the Polio Foundation thought of polio."

Grady Allison, who now heads the evangelism program of our denomination, recalls the first years of his service in the early '70s: "The Presbyterian Church was a hostile environment for evangelism; people sniggered when evangelism was mentioned; I was suspect everywhere I went."

Samuel Moffett, former missionary to Korea, now professor of missions at Princeton Seminary, made speeches in the late '70s across the church, in which he said, "Most Presbyterians are against evangelism or, if not against it, suspicious of it."

So it is no surprise that during this period Presbyterians began phasing out of the work of evangelism. Chapel, outposts, visitation, church school, outreach, preaching services were, by and large, dropped and few fresh approaches for sharing the gospel were introduced. New church development was virtually nonexistent for 10 years; presbyteries that previously had home mission superintendents or church extension executives, invested mainly in administrative and nurture staff.

Presbyterians during these decades often said "Everything the church does is evangelism." Ironically, less evangelistic work took place during those years than at any time in this century.

Although the evangelism office in New York developed new material for a program of "Friendly evangelism," it did not make a marked impact on the Presbyterian Church.

Today, Presbyterians appear poised to embark on a tide of new enthusiasm for evangelism. Allison, who could talk about a hostile environment for evangelism a decade ago, says of his recent experience in the church, "All that has changed. I am welcomed everywhere. There is a groundswell of interest in evangelism." Some

seminaries are adding evangelism specialists to their faculties.

In more sober terms, William Hatcher, executive presbyter of Fayetteville Presbytery, said, "I definitely hear a lot more talk about evangelism now than I did a few years ago. From what I can see, though, it's just that. I don't see much real evangelism. Perhaps, however, we are talking ourselves into it. I certainly hope so."

If these observers are correct, church historians of the future may look back on the 20th century and see not two, but three, periods when Presbyterians put their considerable energies into the work of evangelism.

I want now to examine more carefully the catch-phrase of the past two decades: "Everything the church does is evangelism."

WHAT WE LEARNED

The statement was our way of recognizing that the total life of the congregation, its worship, its service, its nurture, its life together, not just verbal proclamation, is a communication to the world. This understanding arose in ecumenical conversations of the late 1950s and the code words for it were kerygma, diakonia, koinonia and leiturgia.

The medium of congregational life is a message that unbelievers and unchurched hear. Lutherans did a study of growing and declining congregations, titled "Fishing in Upstate New York." Nearly always, growing churches were found to have a vital worship service and a caring, loving fellowship. A young seminarian said, "More than anything else, it was the character of the congregation that led me to accept Christ.

The statement came to mean something else, too: "Social ministry is evangelism." A sample survey taken in 1972 in the PCUS showed that 60 percent of the members and 85 percent of the staff of boards and agencies endorsed the view that "Working for open housing is evangelism." Many people at home and abroad found believing easier because of the church's commitment during those years to racial justice.

Deeds of advocacy and compassion have an eloquence and drawing power of their own. One large downtown church in Texas reports that 40 percent of those who became members in the last two years did so because of the community service programs of the congregation.

WHAT WE LOST

"Everything the church does is evangelism" makes evangelism sound very important. But, as some have noted, evangelism became less important than ever before under the influence of this dictum.

Prior to the 1960s, evangelism was understood as a specific and intentional activity of the congregation. George Sweazy wrote a monograph for the World Council of Churches in 1958. In it, he described evangelism in the United States. He said evangelism as practiced by North American denominations could be understood as "a series of connected steps by which a person is brought from outside the church to a living faith in Jesus Christ and membership in his church."

In the 1950s and before, evangelism had this clear intent and specific efforts were undertaken to help outsiders find their way to the church door, to receive a warm welcome when they arrived, to visit with them in their homes, to encourage them to accept Christ and become his disciples, to prepare them for church membership, to receive them in appropriate ways and to work diligently for their incorporation into the life of the congregation.

More often than not, a specific committee was charged with this total responsibility.

As the view that "Everything the church does is evangelism" grew, however, evangelism as a specific and intentional activity decreased. If worship, education and service are evangelism, most Presbyterians seemed to conclude that evangelism as identifying, visiting, inviting, orienting and assimilating was no longer necessary. It is ironic that in a period when deeds were said to be far more important than words, we had more official denominational words about evangelism than ever in our history and fewer deeds of specific and intentional evangelism than ever!

RECOVERING WHAT WAS LOST, RETAINING WHAT WAS LEARNED

But the statement "Everything the church does is evangelism" is not in itself accurate, and this is why it produced the negative byproduct to which we have just referred.

In an interview last summer at Montreal, Clinton Marsh, until recently president of Knoxville College and former moderator of the UPCUSA, helped me get clarification on this matter. In 1963, he became a member of the United Presbyterian Evangelism staff in New York. Immediately, he recalled, he was sent to California to work for open housing.

He commented, "I understand that working for open housing is an important Christian witness, but I do not understand it as evangelism." Marsh, it seemed to me, was suggesting that evangelism is a specific and intentional activity and that while social advocacy, such as working for open housing, had implications for evangelism, it was not to be confused with evangelism.

THE PRESBYTERIAN OUTLOOK

For example, if someone says "Worship is evangelism," they might mean, as members of some denominations do, that worship services are opportunities to engage in specific evangelistic activity. Few Presbyterians today think that is appropriate. I believe we all would agree that the worship of God in a congregation week-by-week has immense implications for the evangelistic outreach of that particular church.

Or, suppose we say, "Christian education is evangelism." Do we mean that the church school should be used intentionally to evangelize children and youth? We used to think that was in order and many denominations still do. Most Presbyterians do not, but we all would agree that the church school, including what is taught and how it is taught, has large implications for the faith awakening as well as for the development of all participants.

It is, I think, inaccurate to say, "Everything is evangelism." But it is correct to say, "Everything the church does has implications for evangelism." This is the position of the Five-Year Plan for evangelism. It says, "Establishing evangelism as central to the calling of a particular church involves consideration of every aspect of the life of the church."

To make clear what is meant by this, the evangelism office provides a "Congregational Check List for Evangelism." To review the life of your congregation in light of it will make absolutely clear how every part affects the work of evangelism. It is this understanding on which we gain clarity in the 1960s and '70s which must be retained as we go forward through the decade of the 1980s.

At the same time, we must say with equal clarity, "Evangelism is a specific and intentional activity of the church."

The "Directory for the Service of God" in the *Book of Order* reflects the common sense reality of most session and presbytery organizational charts. It identifies specific functions by means of which we render service to God. Among them are worship and sacraments, admission to active membership, Christian nurture, evangelization, ministry to the sick and others in need and social ministry. In this standard of our church evangelism is clearly a distinguishable function.

Another bit of evidence points in this same direction. Already in the 1980s the General Assembly has approved two definitions of evangelism and this year will be asked to endorse a third. They are as follows:

"The Church is called to present the claims of Jesus Christ leading persons to repentance, acceptance of Him as savior and Lord, and new life as His disciples" (*Book of Order* G-3.0300).

MAY 13, 1985

"Evangelism is introducing people to the Kingdom of God through repentance and faith in Jesus Christ and to full participation in the community of faith as an expression of the Kingdom of God" (*Report of the General Assembly Special Committee on Evangelism, 1984, 18.020*).

"We are called to make disciples of all people inviting them to trust Jesus Christ as savior and Lord, committing themselves to the vocation of servanthood with the community of Christ's Church" (*General Assembly Council Report to 1985 General Assembly "Life and Mission Statement"*).

In these statements, evangelism which is centered in Jesus Christ is seen to be a specific activity to which God calls his church. It is an invitation to persons to have faith in him as Savior and Lord and a call for them to repent and give themselves to discipleship in church and world. Each seems to focus on what has been called "Threshold commitment."

The report to this year's General Assembly by the Special Committee on Evangelism makes the same point. While it clearly understands the broader implications of every church activity for evangelism, it focuses and suggests that in the new denominational structure there must be a unit that deals with evangelism defined as "Membership outreach and assimilation."

For the third time in this century there are intimations that Presbyterians as a body are beginning to view evangelism as "a necessary, urgent and major priority of the church" (195th General Assembly, 1983). But Presbyterians who are going into the future need to quit saying or teaching that "Everything the church does is evangelism."

This sentence has been a source of policy confusion and congregational inactivity in regard to evangelism. We should say, instead, "Everything the church does has implications for evangelism" and "Evangelism is a specific and intentional activity of the church."

Speaking in these ways will recover what was lost and retain what was learned in the 1960s and '70s. □

LETTERS

(Continued From Page 2)

of South Africa. (2) Little that our church or government does or says has any impact on Soviet internal policy. Picketing the Soviet Embassy would be an empty symbol, however cathartic, like saying, "We favor breathing."

Many of us hope that South Africa, with its ties to the West, can be influenced. There is still hope that peaceful

proclamation of the gospel can bring change. It's a matter of knowing which strategy is effective in a given situation.

As for Ben Weir, we do what we do because he is Ben, he is one of ours and he is a faithful servant beloved of the church. The Kingdom of God knows no political boundaries in Presbyterian witness.

My congregation prays regularly for Ben Weir, for the oppressed and murdered in Afghanistan and in Guatemala, for the homeless on our streets — and for Ruth, who has heart trouble.

JON SHANNON WEBSTER
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• CORRECTION: In the April 29 *Outlook*, we had an article discussing an overture from the Presbytery of Chicago dealing with personnel procedures and policies for administrative staff. We incorrectly identified this as Overture 65. It is Overture 75.

Book of the Week

WHAT EVERY CHURCH MEMBER SHOULD KNOW ABOUT CLERGY. By Robert G. Kemper. Pilgrim Press. 1985. Paper. 159 pp. \$7.95.

There may be other books on this subject, but I can't recall any just like this one from the experienced founding editor of the magazine *The Christian Ministry* who is now pastor of the 1,300-member United Church of Christ congregation in Western Springs, Ill. It is the kind of book a pastor wishes the people in his/her congregation would read. The problem is how to get it into their hands without seeming defensive.

It's also a book for the pastor to read in order to engage in conversation with a fellow who has empathy without having an exaggerated idea of one's own importance and in order to regain a sense of balance when the going gets tough (and the tough get going).

The subtitle of the book tells us what it is about: "a practical guide to selecting pastors, understanding their role, and developing quality pastor/parish relationships." Then the table of contents is more than a listing of chapter titles. Each chapter is summarized there.

Kemper deals with such matters as: what ministers expect from their work; the primary importance of trust; ministerial families and friendships; the problems of broken relationships. Nowhere does the author pontificate about the job or get soupy and sentimental about it.

It's a good book. Laity will appreciate it. Clergy will get a lift from it. Search committees especially would find it helpful in their work.

—G.L.H.